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GRAHAM, James

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A

SKETCH:

OR,

SHORT DESCRIPTION

OF

Dr. GRAHAM's Medical Apparatus, &c.

Erected about the Beginning of the Year 1780,

In his Houſe, on the Royal Terrace, Adelphi, London.

AS the magnificent and moſt powerful Medico-electrical Apparatus which I have had the honour to conſtruct, and which I have uſed with aſtoniſhing ſucceſs in the cure of diſeaſes for more than three years, hath been much talked of, not only among the learned and polite in Great-Britain and Ireland, but likewiſe at all the principal courts in Europe; and as many obſcure, whimſical, and exaggerated deſcriptions of it have been given by ignorant or intereſted people, or by thoſe who are fond of the marvellous; I will here give a ſhort ſketch of it, for the ſatisfaction of foreigners, and of thoſe, who, living at a diſtance from this metropolis, have not had an opportunity of inſpecting it;—and to thoſe who intend, or who have ſeen it, the attentive peruſal of the following pages will prove an agreeable and uſeful companion, or refreſher of their memory.

My houſe, then, being ſituated in the centre of that noble pile of buildings, called the Royal Terrace, Adelphi, which fronts the renowned river Thames, about mid-way, between two of the largeſt and moſt beautiful bridges in the world, Blackfriars and Weſtminſter,—is light, airy, healthful and retired—(tho' within one minute's walk of the Strand, one of the greateſt thoroughfare ſtreets in London) commanding as beautiful a proſpect as can be con-

 ceived,

ceived, or any where seen. The Adelphi buildings are elevated, extensive and superb; reflecting the highest honor on the taste, ingenuity, and professional abilities, of the great men—the Messieurs Adams, who projected, executed, and compleated so substantial—so immense, and so expensive an undertaking: the Terrace is raised at least a hundred feet from the surface of the river, decorated and secured on both sides with the most substantial battlements of elegant and uniform iron rails, and pedestals supporting the double rows of lamps, &c. beyond which, in continual flux and reflux, we see the majestic Thames, with the variety of objects perpetually moving on its surface. Upon its banks, on the other side, rise the churches, spires, and other buildings of the populous and extensive borough of Southwark, beyond those, windmills,—villas,—the hills of Surry, &c. appear spreading far and wide in delightful assemblage. On the right of the Adelphi we have a charming view of Westminster bridge,—of its venerable Abbey— both Houses of Parliament, and of Westminster's CITY OF PALACES:—At an equal distance from the Terrace on the left, Blackfriars lofty bridge is stretched in full view,—St. Paul's most magnificent, yet most solemn Cathedral, too, rises towards heaven, hiding its head in the clouds,—and London, that queen of Cities! lengthening herself, disappears from the incapacious and astonished eye.—In one word, in this charming situation are exhibited perhaps the most delightful—most varied—and most magnificent prospects that can be seen in any part of the world.——But, to return.

The stately and highly ornamented pilasters, which run up in the front, distinguishing this and the other two centre houses, give my house a temple-like appearance; over the entrance therefore, in a white compartment, with gold letters, are written, "TEMPLUM ÆSCULAPIO SACRUM!"—a building consecrated or devoted to the great purposes of preserving and restoring HEALTH.

The first thing that presents itself on entering the passage which leads to the servants hall, is a bench forty feet long, covered with green cloth, for the accommodation of the poorer sort of people who attend daily in prodigious numbers, Winter and Summer, from six till nine in the morning, and from six till nine at night.—They have advice and all necessary electrical and other operations *gratis*, paying only my apothecary for the medicines; and are admitted into my rooms of business in rotation, without respect of persons, according to their priority of arrival. Over the doors of the principal rooms, under the vaulted compartments of the ceiling, and in each side of the centre arches of the Hall, are placed walking sticks, ear trumpets, visual

viſual glaſſes, crutches, &c. left, and here placed as moſt honourable trophies, by deaf, weak, paralytic, and emaciated perſons, cripples, &c.—who being cured had happily no longer need of ſuch aſſiſtances.

Deſcending two pair of ſtairs, on the firſt floor above the vaults and warehouſes, is a large elaboratory and other conveniencies, for the preparation of chemical eſſences, &c. and ſimple or galenical medicines.

The reaſons for keeping my own medicines, for ſeeing them prepared under my own eye, and for exhibiting them as often as poſſible with my own hand, I have mentioned in my General State of Medical and Chirurgical Practice—to prevent miſtakes or ſophiſtication—and that being certain of the genuineneſs, purity, and ſuperior excellence of every article, and of the judicious, faithful preparation or combination of them, I may be able to anſwer for their ſafety and good effects, when applied to, or taken into the human body.

On the next ſtory above, are two large, and three leſſer rooms, appropriated to my medicinal cabinet; and likewiſe two other apartments for the accommodation of my apothecary—my chemical operator, and their aſſiſtants.

On the third ſtory, which is properly the ground floor, being even with the Terrace, you ſee two doors, marked No. I, and No. II. Entering the room No. I. exactly facing you, ſtands a handſome pillar in an arched receſs, ten feet high, upon which is placed a ſuperb electrical jar of brilliant flint glaſs, which contains eleven gallons, two-thirds from the bottom, and as white as ſnow in the inſide, and trebly coated with tin foil, &c.—On the outſide it is curiouſly coated with poliſhed metallic foil of various colours and qualities, in ſo beautiful and curious a manner as to ſhew the effulgence of the electric fire in diſcharging. This jar, and its two fellows, which ſtand in the great Apollo chamber, are of tremendous ſize, and infinitely more beautiful than any thing of the kind ever made in the world. They are each of them 21 inches high, four feet in circumference, and the three contain by the curious and ſingular manner of coating them, no leſs than fourſcore gallons of condenſed electrical fire. The curious figures and ornaments of tin, copper, ſilver, and gold—the ſweet luſtre of the colours—ſnowy white,—roſe colour,—crimſon, yellow and purple;—and the divine brilliancy of the electric or celeſtial fire—in glorious aſſemblage united, ſtrike with ſurpriſe, aſtoniſhment and delight, the eye and the heart, of every beholder.

But on entering this room, No. I.—which is full thirty feet long.—you are more particularly ſtruck with the ſight

of four noble Ionic metallic pillars, eleven feet high, supporting a rich freeze and cornice; ornamented with five and twenty lamps of different colours, and on the pillars are branches for six wax lights, and between them flow elegant feſtoons of artificial flowers, &c.

In the centre of the room between theſe metallic pillars, ſtands a maſſy pedeſtal, four feet and a half high, five feet in circumference, richly carved, gilt, and highly ornamented in white and gold. From the top of the pedeſtal riſe three large proportioned columns of beautifully cut, and very brilliant flint glaſs, with a ſpirally enamelled ſolid glaſs pillar in the centre of each of the three large ones; which, altogether, ſupport an electrical prime conductor, laying horizontally and lengthwiſe along the room. This ſtupendous metallic conductor, is a cylinder ending in two ſemi-globes: it is no leſs than eleven feet long, and four feet in circumference; and is ſo far elevated from the floor, that a man of ſix feet four inches high could walk erect under the loweſt part of it. Upon the top of the conductor in the centre, are placed in a triangle, three metallic globes of prodigious magnitude, full four feet round; on the top of the three lies another of equal ſize, lined in the inſide with quickſilver, out of which in the top, iſſues a pyramidical flame, doubly gilt.

On each ſide of theſe four globes, all the way to the two extremities of the prime conductor, metallic ſhelves are placed on its top, upon which are ranged retorts, receivers, large jars, vials of various ſizes, and other veſſels and inſtruments, containing ætherial and other chymical eſſences, and various medicinal combinations from the animal, mineral, and vegetable kingdoms, to be impregnated, exalted, and arbitrarily acted upon by the electrical fire, by the various kinds of factitious air, and by magnetic and other influences variouſly modified, and in ſuch prodigious torrents, that we are thereby capable of performing almoſt every proceſs in chemiſtry, in a manner far ſuperior to what is done by common culinary fire.

At the lower end of the room, in a line with the conductor, &c. ſtands in a great frame of the fineſt Zebra wood, a noble cylinder, of pure ſnowy white enameled glaſs, highly poliſhed, and of prodigiouſly large dimenſions.

Before this cylinder, exactly in the centre between the four metallic pillars, is placed a moſt elegant and SUPERB PEDESTAL, carved with uncommon richneſs, and double gilt with ſuperior magnificence. From the top of it riſes a large maſſy tube of pure flint glaſs, with ſpiral tubes in the inſide of Lapis Lazuli and golden coloured glaſs; and on each ſide two triangularly cut brilliant pillars of flint

glaſs, of exquiſite workmanſhip, the priſm exhibiting all the colours of the rainbow, all of which ſupporting a fiery dragon, no leſs than ſix feet in length, double gilt, and of moſt exquiſite workmanſhip. It's wings are expanded, its eyes blaze with electrical fire, it appears flying through the luminous atmoſphere, towards the cylinder, and with its forked crimſon coloured tongue it receives the lambent elementary fire, which is communicated to every part of the apparatus by the tail of this tremendous animal, which reſts on one end of the prime conductor, &c.

The fire then paſſing through the body of the firey dragon*, thro' the conductor, the globes, and the rich medicinal ſubſtances, goes along maſſive braſs rods, (highly poliſhed, and elegantly wound about with blue and white ſilk cords, which preſerve the fire) to a ſuperb inſulated throne ten feet high, which is erected in the front of the apparatus. The throne is a circular platform, fifteen feet in circumference, firmly ſupported by four maſſy tranſparent glaſs pillars, each weighing about twenty-five pounds, their circular baſes richly carved and gilt with burniſhed gold, and the whole ſupported by ſquare white plinths—of great ſtrength and ſecurity.

The platform is covered with rich carpeting; and the ſeat above it, is likewiſe circular, and accommodates under various operations, ſix or eight perſons at one time. It is covered with crimſon flowered ſilk damaſk, highly ornamented with fringe, &c. and ſupported by four pillars richly gilt and burniſhed. The fringe and ſome other parts of the ornaments, by their innumerable points, are intended to moderate the torrent of fire, which though lambent and vivifying, might be too powerful if accumulated in ſo immenſe a conductor, for the caſes and conſtitutions to which this part of my great medical apparatus is appropriated.

In the center of the throne riſes a ſtately fluted column, white and gold; faſtened at top to the prime conductor, by maſſive braſs rods, highly poliſhed: on the top of the capital, reſts a globe of poliſhed ſilver amalgam, no leſs than three feet ſix inches in circumference, and above that a pyramidal ornament, or vaſe, ending in a flame, doubly gilt —terminates the whole, blazing in the dark with the redundancy of electrical fire. Immediately under that end of the

* This vaſt cylinder,—the ſhelves,—the five prodigious globes,—the dragon, &c.—if ſolid metal, would weigh about an hundred thouſand pounds. What a prodigious metallic ſurface for the accumulation and conſervation of this vivifying elementary Fire!

conductor

conductor which is next the throne, is placed a mahogany ſtand with coated jars, of various ſizes, with proper, and particularly convenient apparatus for giving electrical and magnetic ſhocks, but which I ſeldom have occaſion to uſe, even in my extenſive practice.

Before the pier, in the centre between the two windows, (which are of glaſs ſtained with the moſt beautiful colours, exhibiting emblematical figures, and the whole ornamented with the richeſt drapery, carving, gilding, &c.) ſtands a large metallic ciſtern, which contains near thirty gallons of water, with proper ſhelves in it, repleniſhed with a great variety of large glaſſes, containing the various kinds of air for the impregnation of medicines, and for various other purpoſes in chemiſtry, philoſophy, and in the practice of medicine to which they are applied. The ciſtern ſtands upon a ſquare table, and both are ornamented with gilt feſtoons of flowers, &c. and ſupported by fluted pillars richly gilt. Upon the table, round the ciſtern, are placed all ſorts of veſſels and tubes for producing, combining, containing and conveying to any part of the body, internally or externally, fixable, nitrous, inflammable, phlogiſticated, dephlogiſticated, phoſphoreal, ætherial, and vivifying air; eudiometers for aſcertaining (by means of nitrous criterion air) the qualities and degrees of goodneſs of atmoſpheric and other air; and laſtly, curious veſſels out of which my patients inhale various effluvia, or drink medicines impregnated with the electrical fluid, &c. &c.

In the centre of the room, oppoſite the fire place, ſtands the largeſt, moſt magnificent, and perhaps the beſt air pump in the world; and on each ſide of it on two tables, twenty feet long, ſupported by Tuſcan pillars, are ranged the apparatus belonging to the pump, and a prodigious variety of other inſtruments uſed in philoſophical inveſtigations, in the cure of diſeaſes, and for the improvement of the uſeful arts.

On the ſpacious chimney-piece (which is richly carved and ornamented, and ſupported by two fine female figures, exquiſitely carved in wood, as large as life, the one repreſenting innocence, the other health,) ſtand various machines and inſtruments, uſed for pumping, exhaling, opening and removing obſtructions, oppreſſions, and tightneſſes of the breaſt and lungs.—By theſe machines, aromatic and balſamic gums, herbs, ſeeds, flowers, chemical eſſences, &c. are converted into mild balmy vapour for fumigating the lungs, &c. for the various indications and purpoſes in the cure of diſeaſes, eſpecially in delicate, nervous and irritable conſtitutions. High up, over the chimney-piece, in the centre, on a rich bracket, is placed a cock in fine

old

old India china, natural beyond deſcription, and extremely expreſſive of that vigilance, ſagacity and attention, which are ſo very neceſſary in thoſe who undertake the cure of the various diſeaſes to which the human body is liable.

At each end of the chimney-piece are ſplendid feſtoon girandoles of brilliant cut French paſte, and ſilver candleſticks of various heights, with wax lights, in readineſs for applying heat to the bottles, &c. containing the ſubſtances from which the various kinds of air, &c. are produced.

To the right and left of the fire place, for my medical correſpondence, are two elegant arched receſſes; divided each into a multitude of compartments, numbered, and alphabetically diſtinguiſhed, and ſecured with folding doors, the upper parts of which are braſs lettice work, with rich green ſilk curtains in the inſide. The cabinet on the right hand is appropriated for ladies caſes, conſultations, and epiſtolary correſpondence; and that on the left for thoſe of the other ſex. Over the former is placed a fine antique female buſt, and over the latter, its fellow a male. The whole executed in a ſtyle ſuitable to the rich and noble carvings of the bottom baſe, the ſurbaſe, and the mouldings, cornices, &c. which go round the room, and correſponding with the ſupreme magnificence of the apparatus which occupies it.

In the centre between the windows and the fire place, to the left of the chair where I uſually ſit to give advice and write, there is a maſſy flint glaſs tube, elegantly mounted with gilt braſs, the top of which is even with the ſurbaſe: this tube goes down to the room below, and into it I ſpeak, or drop down preſcriptions which fall into a box on the great table for my apothecary to prepare, and which when ready, on touching a ſpring which agitates a little bell, are brought up in an inſtant by a ſervant, or the aſſiſtant apothecary, through a trap door in the floor on my right-hand. By this means, inſtead of going up and down ſtairs, and round half of the houſe, the ſervant ſprings up and deſcends thro' the floor in a moment, with the medicines and applications as I have occaſion for them. Without this excellent and moſt uſeful contrivance, the trouble and delay which would attend giving out medicines to one, two, and ſometimes three hundred perſons daily would be immenſe, and utterly inconſiſtent with that prudence, attention, and diſpatch which form the ſoul of buſineſs.

I ſhall conclude the ſketch of the apparatus in this room, with ſuggeſting to the imagination of my courteous reader, the pleaſing effect which the windows of painted glaſs have upon the whole. The light paſſing through the medium

medium of the lambent,—ſoft—yet vivid colours, throws the ſweeteſt benignity—the moſt ſolemn, yet moſt celeſtial richneſs over the whole groupe; ſo that while the body is emerging from pain and ſickneſs, the mind is delighted with the magnificence of the curious—the ſcientific proſpect.

Paſſing through the hall you enter the room No. II. at the end of which is placed in the centre, oppoſite the fire place at the other end, a noble and very powerful electrifying machine. The large traſparent flint cylinder is placed in a mahogany frame, which ſtands on a table covered to the floor with green cloth bound round with gilt nails. Before *that* is placed a very large cylindrical prime conductor of highly poliſhed maſſive braſs, near five feet long, and two feet in circumference, inſulated and ſupported by four maſſy tranſparent flint glaſs columns.

The electric fluid paſſes along braſs rods and chains, to two columns of burniſhed gold, down which it deſcends to a double bench, firmly inſulated with green glaſs, and covered with green cloth, properly embelliſhed. The ſeat which is nine feet long, and near two feet wide, is placed in the center of the room, in a line with the middle one of the three windows, and in the centre of the room between the two doors, and accommodates a dozen patients at one time. In the middle of this inſulated bench is a very powerful MAGNETIC ſeat.

At the upper end of the room, on each ſide of the fire place, are placed two large elegant ſide board tables, upon which are arranged fumigators, machines, for moiſt, dry, or vapor, partial baths, aromatic, ſpiritous, ſaponacious, aërial, ætherial, and electrical: likewiſe coated electrical jars, ſilver knob rods for taking ſparks, cones of ſeveral kinds for bruſhing and bracing with ſtreams of the electric and magnetic effluvia, and various other inſtruments, with cups, glaſſes, &c. out of which the medicines are drank, which are given in the caſes to which this ſpecies and degree of electricity, &c. are appropriated.

Aſcending the great ſtairs, you enter the room No. III. in the centre of which is placed a curious machine, which I conſtructed and brought with me from America, for throwing by the force of electricity, ætherial eſſences, vivifying air, and the magnetic effluvium through the whole

whole body, or into any particular part of it—eſpecially the glands, limbs, joints, &c. we would wiſh to confine their action upon. This machine is in the form of a croſs. The prime conductor which is wreathed with gold and ſilver upon a metallic ſurface of tin foil, lies horizontally on a pillar of clear flint glaſs, and is perforated with openings, and furniſhed with hooks for attaching and fixing chains, tubes, conic electrical bruſhes, and other inſtruments for conveying and confining this action of the above mentioned powerful agents to the weak, obſtructed, or diſeaſed parts.

Over the globe by which the electrical fire is excited, hangs a bell which receives the fire, and carries it to the prime conductor, and upon the latter is placed various glaſſes, &c. filled with chemical eſſences, &c.

Before this curious and complex machine is placed a platform ſupported by glaſs, upon which is a chair, occaſionally magnetic, for the patient to ſit in, and in the front of that, an elegant poliſhed mahogany ſtand, likewiſe inſulated by three columns *in vacuo* of brilliant glaſs. The uſe of which is to ſupport pumps, vaſes, ſtills, India hookers, or veſſels which contain cleanſing, balſamic, vivifying, or reſtorative eſſences and effluvia, while the patients apply them to their ears, eyes, noſtrils, throat or lungs, or to tumefied glands in ſcrophulous, ſcorbutic, or venereal caſes;—in ſchirrous or cancerous tumours of the breaſt, &c.—ſtifneſſes, ſwellings, of the joints; contractions, or waſtings of the muſcles, tendons, &c. which in general melt, diſperſe and viſibly diſappear, without pain, even while the patient is under theſe curious and moſt powerful operations.

In the two piers between the three windows, upon ſlabs of poliſhed marble, are arranged a variety of machines and inſtruments, the various and particular uſes of which would be too tedious to deſcribe; I ſhall only mention that they exhibit a very delightful appearance to perſons of Philoſophical or refined taſte and judgment. The room itſelf is lofty and well proportioned, being full fifteen feet high. The doors are exquiſitely carved and adorned with emblematical figures, and the ceiling is beautifully painted in ſtuccoed compartments, with a beautiful figure of health in full bloom, in a great circle in the centre.—The whole apartment indeed is excellently calculated for the important operations performed in it; and every thing contrived and diſpoſed for conveniency and the diſpatch of buſineſs. I cannot conclude this ſketch, without mentioning a whimſical, yet curious and ingenious piece which I brought with me among others from PARIS, and placed

oppoſite

oppoſite the centre window in this room. It is a royal ſheet print or map of the kingdom of heaven, and of the road which leads thither, entitled, "La carte du royaume des cieux avec le chemin pour y aller, ſuivant le raport veritable de celuy qui en eſt venu, & qui y eſt rętourné, & ſelon les révélations qui en ont êté faites a ceux qui y ont été après lui."

Leading from this room No. III. on the landing place directly under the orcheſtre, is a form or ſeat fourteen feet long, covered with green cloth, &c. for the accommodation of patients more immediately under certain muſical vibrations and influences; or who wait to be admitted in rotation into

The Great Apollo Apartment, No. IV.

This room is upwards of thirty feet long, by twenty wide, and full fifteen feet high in the ceiling: On entering which, words can convey no adequate idea of the aſtoniſhment and awful ſublimity which ſeizes the mind of every ſpectator. The firſt object which ſtriking the eye aſtoniſhes, —expands—and ennobles the ſoul of the beholder, is a magnificent Temple, ſacred to health, and dedicated to Apollo. In this tremendous edifice are combined or ſingly diſpenſed the irreſiſtible and ſalubrious influences of electricity or the elementary fire, air, and magnetiſm: three of the greateſt of thoſe agents or univerſal principles, which pervading all created beings and ſubſtances that we are acquainted with, connect, animate, and keep togther all nature!—or, in other words, principles which conſtitute as it were the various faculties of the material ſoul of the univerſe:—the ETERNALLY SUPREME JEHOVAH himſelf! being the eſſential ſource—the Life of that life —the Agent in thoſe agents—the Soul of that ſoul—the all-creating—all-ſuſtaining—all-bleſſing GOD! not of this world alone—not of the other ſtill greater worlds which *we know* compoſe our ſolar ſyſtem!—not the creator—the ſoul—the preſerver of this world *alone*—or of any one of thoſe which we have ſeen roll with uninterrupted harmony for ſo many thouſand years!—not the God of the millions of myriads of worlds —of ſyſtems—and of the various ranks and orders of beings and intelligences which probably compoſe the aggregate of the grand—the vaſt—the incomprehenſible ſyſtem of the univerſe!—but the eternal—infinitely wiſe!—infinitely powerful!—infinitely good GOD of the WHOLE!—the GREAT SUN OF THE UNIVERSE! whoſe rays or emanations

fill

ſtill without increaſe, and without diminution the immenſity of ſpace! and who ſhall reign for ever and ever,—ſteady—fixt—eternally the ſame!—The King of Kings! the Lord of Lords! the God of Gods!—the Soul of all Souls!—the LIGHT of all Light;—The ——!!! but here,—here at the entrance of intellectual viſion—on the very threſhold of comprehenſion we ſtop,—ſhrinking before THAT INCOMPREHENSIBLE MAJESTY—or light—or eſſence—or ſomewhat*! into the littleneſs and darkneſs of our preſent nature; for it is by HIM decreed that in *this* ſtate of exiſtence "we can ſee" into the things which are beyond our horizon, "but as through a glaſs, and very darkly." But, to return.

* When looking ſteadfaſtly on the brighteſt of the ſtars, planets, or meridian ſun, ſhining with the moſt lucid ſweetneſs—with the moſt brilliant effulgence, in a ſerene blue ſky, contemplating at the ſame time the nature of the tremendous Being who created and ſupports them, my brain and all the faculties of my ſoul ſtruggle, burſt, and blaze with the immenſity—with the painful delight of the ideas excited: and, tranſported with impatience, love, and admiration, I have attempted to conceive of the brilliant blue-white ſtars, planets, or our ſun, (which to us appear not much larger than our hand) as being as large as the whole canopy of heaven which we behold, and even as the other hemiſphere which is under our horizon, and the whole compoſing but ONE great luminary,—above us, below us, and on every ſide, fixed and ſhining with a ſteady brightneſs, ten thouſand times ſuperior to that of the bodies juſt mentioned, yet with mild, genial, temperate and harmonious rays, and we placed in the center of this luminous concave—on a tranſparent plain thouſands of miles in diameter, (yet THE WHOLE being but a few of the rays which proceed from the glory of that moſt diſtant, yet ever,—and every-where-preſent-Being who created and ſupports the Univerſe!) in the company of thoſe who love and eſteem us, and whom we ſupremely love, admire, and adore!—each individual being then all eye—all ear—all mind—to take in and comprehend the whole of the light, and beauty, and the whole of the happineſs of ſuch a ſtate and ſituation.—What a glorious privilege!—What tranſcendent felicity!—inaſmuch as it would be as permanent as pure and perfect. I would wiſh my liberal and enlightened reader not to revolve the above ideas in his mind on a cloudy day or dark night; but when he is in the open air—when all is ſtill and ſerene,—the ſun—the planets,—or the ſtars ſhining in their zenith with their ſweeteſt and moſt brilliant luſtre.

The ſpacious dome of this ſtupendous temple is entirely covered with metal, and is ſupported by ſix beautiful fluted columns of a kind of open work quite new in this iſland.—Though they are ſix feet high, ſtanding on double ſquare plinths, with baſes and capitals richly ornamented, yet they are but pedeſtals as it were for ſix pillars of brilliant flint cut glaſs, enriched at top and bottom with flowered borders cut in the glaſs, and carved mouldings. Each pillar in the centre is ſtrengthened and decorated with a ſolid ſtalk of flint glaſs, with white enamelled lace or net work in the middle, and bound about with a ſnowy white ſpiral glaſs cord, all of which are a complete and effectual inſulation to the tremendous conductors or reſervoirs which reſt on the top of the dome. The whole temple is incloſed by a light and elegant Chineſe railing to prevent any one from inadvertently ſtealing or being hurt by the electrical fire, and from touching or coming near any patient while under any operation.

The circumference of the metallic dome is full twenty-one feet; the concavity of it is regularly divided into conic compartments, elegantly decorated with vaſes, foliage, and feſtoons of flowers,—richly carved and doubly gilt.

From the tremendous metal conductors on the top, a large regular groupe of maſſive braſs rods peirce the dome in the form of an inverted cone, which end in a ball from which depends a magnetic crown, which with a pulley can be raiſed or lowered as is neceſſary. This crown is occaſionally removed, and reſervoirs or tubes are attached, from which drop, or rain, or run by the force of air, electricity, or magnetiſm, or by the united power of the three, ætherial eſſences, nouriſhing dews, vivifying attractive or repellent effluvia and influences—while from innumerable points flows a glory, or ſeeming beatification, from the celeſtial or elementary fire upon the patient, as the different conſtitutions and the various caſes that daily ſolicit my attention require.

On the top of the dome, which being overlaid with metal, is itſelf a prodigiouſly large prime conductor, are placed in a triangle, three immenſe globes completely covered, WITHIN AND WITHOUT, with white metal; on the top of *them* lies another of equal ſize covered with burniſhed gold, ending and completing the glorious pyramid with an effulgent and moſt brilliant flame. Theſe four tremendous globes are *each of them*, no leſs than ſeven feet in circumference, and if ſolid metal, would with the dome, golden dragon, and two other globes which belong to this part of the apparatus, weigh upwards of eighty thouſand pounds.

The three undermoſt globes are ſupported by three magnificent carved and gilt brackets: in the front of each of the

the globes there is a door secured with a bar of braſs and a padlock. The globes are pierced, quartered, and held to each other by maſſive poliſhed and gilt braſs rods, and various glaſs tubes through which the electrical fire, and ætherial quinteſſences paſs to act upon the medicines which the globes contain. Upon one of the globes is written in brilliant letter, electrical æther, on another, nervous balſam, and on the third, imperial pills. For an account of theie efficacious and moſt precious medicines, which I have *now* publiſhed to the world, ſee the concluſion of this work.

Theſe, and various other medicines from the animal, mineral and vegetable world, being acted upon, impregnated and exalted, with magnetiſm, air, and electricity, ſend off in their turn, in conjunction, or ſeparately, their effluvia—their pureſt and moſt ſubtil parts to each other, or to the patients who ſit at the altar in the temple, or who ſit or recline on the great ſemicircular throne which is connected with it.

In the centre between the four globes, is placed an exhauſted glaſs veſſel in which the elementary fire is ſeen to play about like the moſt vivid and moſt beautiful *aurora borealis*. On different parts of the dome, are placed vaſes with innumerable ſwarms of the moſt beautiful gold and ſilver fiſh, ſporting in the chryſtal-electrical harmonized elements of air, earth, fire, and water. Pots, &c. are likewiſe ſeen with curious, rare, and valuable plants, flowers, and fruits, ſuch as the balm of gilead, roſes, pine-apples, &c.—which ſweetly and ſtrikingly demonſtrate the amazing power of electricity in promoting the rapid maturation, and vigorous ſtrength of the vital principle in the growth of vegetables as well as in the human body. Nor can it be otherwiſe, conſidering the great analogy there is between the ſtructure, organization, nutrition and functions of vegetable ſubſtances and animal bodies.

What I have juſt now mentioned reminds me of two very apt and expreſſive paintings oppoſite each other in the inſide of the dome. That on the left is a figure of barrenneſs, and on the right a very fine one of fecundity or fruitfulneſs. The *former* is in oppoſition and to illuſtrate the *latter*, namely, fruitfulneſs, to which the mild, balmy, bracing and vivifying nature of thoſe influences are ſo very favourable. Nothing in the whole circle of nature being found ſo friendly and efficacious in removing obſtructions, invigorating and bracing relaxed fibres and nerves, and in one word, in warming, cheriſhing, and renovating broken and decayed conſtitutions, and happily prolonging human life.

Sterility, unfruitfulneſs, or barrenneſs, is but dimly ſeen in a ſort of back ground. She is allegorically repreſented by a woman of a languiſhing diſcontented aſpect, tight laced, wan and hollow-eyed from midnight racketing: ſhe leans on a mule, holding a branch of willow in one hand, and of rue in the other. The looks of this figure denote unhappineſs, dejection and anxiety of mind*; her hollow eyes and wan complexion, declare irregularities and late hours, which with tight lacing, and inordinate—enervating indulgences, are utterly inconſiſtent with bland—caſy digeſtion, free circulation, good health, and child bearing. The mule is here a proper ſymbol on account of its barrenneſs; the branch of willow is here applied becauſe it yields no fruit; and rue is ſaid to be ſo great an enemy to conception and procreation, that it even procures abortion in thoſe who have conceived.

But, on the right of the temple, is ſtrikingly ſeen a beautiful figure of fecundity or fruitfulneſs. She is a matron of a pleaſant countenance, reſting on a couch; with one hand ſhe is careſſing two children, with the other ſhe holds a cornucopia with fruits and flowers; and by one ſide, at her foot, is a rabbit.

The ſweet chearful countenance of this allegorical figure, and her reſting on a couch, denote indulgence and contentment of mind. The attitude of careſſing two children expreſſes one of the greateſt conſolations of the married ſtate, and indicates the happineſs and delight that mankind enjoy in rearing up their beloved offſpring.

Hæc eſto mater poſſeſſio pulcherima,
Et potior divitiis ſi cui ſint liberi boni.

The cornucopia with flowers and fruits, allude to plenty and concord—the companions of peace and happineſs; and the rabbit is thought to be the moſt proliſic of all animals; being ſaid to breed ſeven times a year, and to bring forth ſix or eight young ones each time. Horace puts fecundity in the number of the moſt deſireable things.

Quæritur argentum, puerique beata
Creandis—uxor. Hor. Epiſt. 2. lib. 1.

The garland of pomgranates, myrtle, olive, and vine branches, which encircles the painting, alludes to the health, peace, ſatisfaction and conſtancy of the married

* Dolorifica res eſt ſi quis homo dives
Nullam habeat domi ſuæ ſucceſſorem.

ſtate

ſtate when bleſſed with healthy and dutiful children; and in one word, the painting alludes to the powerful effects of electricity in removing obſtructions, and ſo bracing up, ſtrengthening, warming, and invigorating the whole ſyſtem, as to be extremely favourable to conception and the procreation of healthy children; happy examples of which I have very frequently the ſatisfaction of ſeeing:—and every body, from analogy will be convinced of the truth of it, by obſerving the rapid growth, and healthy luxuriance of the plants, flowers and fruits, which are almoſt conſtantly under the influence of this wonderfully vivifying, genial, reſtorative and moſt nouriſhing fire.

In a line with the temple, exactly oppoſite the fire place, is placed a magnificent pavilion on a ſquare platform, ſupported by four maſſy pillars of brilliant flint glaſs,—richly ornamented. This little curious edifice which is the firſt of the kind that ever was ſeen, or perhaps thought of in the world, and which is a moſt valuable acquiſition to the ſcience of healing, holds but one perſon at a time, and is uſed in the various caſes of weak or obſtructed lungs, debilitated nerves, and worn out conſtitutions, in which breathing a rich vivifying electrical atmoſphere is found ſeemingly MIRACULOUSLY uſeful.

It has the appearance of a handſome wine hogſhead or pipe, beautifully carved and ornamented, with a ſegment cut off in the front—covered with a conic or pyramidal dome, and with a ſuperb globe lined with an amalgam of quickſilver, &c: this globe reſts on a gilt cup of exquiſite workmanſhip and conſiderable dimenſions. The whole pavilion is completely lined in the inſide with metal: from innumerable points ſtreams the elementary fire, from tubes flow the pure quinteſſential odours, and the richly carved, perforated ſupports of the ſeat, are overlaid with the moſt perfect and moſt precious of all metals.

Over the door, which is a gothic arch, ſprings a moſt magnificent volume of foliage, exquiſitely carved and richly gilt, behind which riſes, with majeſtic elegance, the brilliant globe from the golden cup.

This ſuperb pavilion is rather too flattering for human vanity. But it breathes health. For by means of the maſſive, highly poliſhed and gilt braſs rods which connect it with the dome of the temple, ſo great a ſtream of the electrical or elementary fire is brought in, that the patient, when the Apollo chamber is darkened, appears en-

* Sufficient ſupport and ſecurity is afforded to this aſtoniſhing apparatus by means of the ſubſtantial walls, and ſtately columns in the great hall, and rooms below.

throned and environed with a visible species of celestial glory!—Add to this, that the patient so far from receiving any shock, is exhilerated and delighted with the aromatic ætherial odours, while he cleanses his lungs, purifies and circulates his blood, and fortifies his nerves by breathing the electrical, dephlogisticated and vivifying atmosphere with which he is surrounded; or in other words, while he inhales and assimilates the *materia prima*, or the universal vital principle of all things!

On each side of the noble electrical pavilion, are placed two superb stands for fumigators and electrical jars. They are tripods, with tops in the form of circular baskets supported by fine female figures as large as life, most exquisitely carved, and magnificently gilt. The ornaments are extremely rich, being festoons of flowers, and clusters of grapes and other fruits, flowing and winding about with uncommon elegance.

The Temple of Health occupies the centre of the Great Apollo chamber. Between it, and the two doors, stands a large frame of the finest polished mahogany, in which are placed two cylinders of brilliant glass, and of prodigious size. They are each of them 20 inches in length, and 44 in circumference, and are so amazingly powerful in exciting and producing the electrical fire, that a coated jar which contains ten gallons is charged by them in half a minute, or by a few turns of the wheel. These great cylinders, &c. are the same with which the electrical experiments were exhibited two years ago in the Pantheon in Oxford Street, before his Majesty!—the Royal Family!—the Royal Society, &c.—but since they became my property, I have improved them exceedingly:—they are now completely insulated, and are so contrived as to be wrought singly or both together, producing either positive or negative electricity according to the nature of the case—the constitution of the patient, or the number of persons to be electrified at one time.

The fire is conveyed from these cylinders to the tremendous pyramid of conductors on the insulated dome of the temple, by means of an astonishing fiery dragon, and brass rods wreathed with rich silk cords, alternately of a delicate white and a celestial blue colour; which, while they prevent the evaporating of the fire, are exactly emblematical of its colour and lambent softness, which every body knows (who has had the pleasure of seeing it in steady, large and regular quantities) far exceeds in brilliance and translucid beauty, that of the most refulgent stars or planets which shine in the brightest and most serene evening.

This

This dragon is a male, and fellow to the female in the great room below. The pedeſtal which ſupports it is carved with the moſt exquiſite art and elegance, and is doubly gilt with the pureſt gold. From the top of it riſes a maſſy pillar of brilliant glaſs, with gold, purple, and lapis lazuli coloured ſpiral tubes in the centre. On each ſide of this compound and very curious pillar, ariſe, diverging, two magnificent triangular columns of pure chryſtal glaſs, cut into true priſms, exhibiting all the rich colours of the rainbow. This groupe of glaſs work, ſupports the conducting dragon. This animal is no leſs than ſix feet long, with extended wings, and forked tongue of enormous ſize, with which it devours with avidity the fire alternately from the two cylinders, which paſſing along the ſurface of the creature, and the braſs rods through its body, delivers it to the globes by its tail which lies on the dome of the temple. The carving and every part of the workmanſhip of this tremendouſly large, yet beautiful animal is moſt exquiſite: it is not gilt but wholly overlaid with fine gold—its tongue is of a lived or crimſon colour; and its eyes blaze with liquid fire.

Beyond the temple, between it, and a magnificent ſemicircular throne, is placed a ſtately TRIPOD ſtand of ſupreme elegance and beauty. It is ſupported by three Ægyptian Sphynxes, richly capariſoned. On the entablatures are three eagles holding feſtoons of flowers, &c.—and on the top of the whole a five gallon brilliant cut decanter, with a curious glaſs cock for emitting water, &c. when charged with vital qualities. On each ſide of this goodly and moſt uſeful veſſel, are placed India fumigators for oriental eſſences. This ſuperb tripod is eſteemed one of the fineſt ſpecimens of carving, &c. in Europe, and does the greateſt honour to the Engliſh artiſt who executed it.

Onward, immediately before, but at a proper diſtance from the centre window, is erected a magnificent electric and magnetic throne. Its form is a ſegment approaching to a ſemicircle. It is ſupported by eight maſſy pillars of brilliant glaſs——the baſes and capitals richly gilt and ornamented with brilliant ruby coloured foil, &c. The platform is covered with a rich carpet, and the ſeat, which at once accommodates a great number of patients, is ſupported by beautiful gilt pillars, is covered with crimſon ſilk damaſk, correſponding with the drapery of the windows, &c.—The back rail of the throne is of brilliant cut flint glaſs, no leſs than twelve feet long, of immenſe value and celeſtial beauty, and is ſupported by ſix great columns of the ſame—ſo truly priſmatic,—ſo exactly cut,—and ſo highly poliſhed, as to blaze and exhibit

with the lovelieſt luſtre, the ſeven primitive colours, diverſified with the richeſt harmony.

In the centre of the throne, and oppoſite the centre of the centre window, riſes a noble Corinthian column; it is fluted and of the ſame curious open work as the ſix pillars which ſupport the circular dome of the temple. In the middle of the throne, before the great column, is a moſt powerful ſeat of compound artificial magnets. The throne and column are fourteen feet high, and is terminated by a prodigious globe of poliſhed ſilver amalgam, no leſs than three feet ſix inches in circumference, ending with a flame, of gold, green, yellow, purple and brilliant ruby colours.——This noble globe, beſides acting as an additional magazine for the electric fire, reflects from its pure boſom on the delighted eye, the celeſtial light, the greateſt part of the apparatus, and whatever paſſes in the Apollo chamber.

The healing, the moſt ſalubrious emanations and influences flowing from the temple, from the great altar, and from the cenſers, vaſes, &c. containing balſamic, aromatic, and ætherial quinteſſences, &c. are communicated to thoſe who ſit on the throne, by means of various tubes, and by the maſſy rods of metal gilt and poliſhed, which connect the throne with the temple, and the other parts of the apparatus.

From the top of the column, on each ſide, the electrical fire runs down chains flowing in feſtoon, covered with the richeſt and moſt beautiful artificial flowers, to charge or fill with condenſed fire two immenſe jars which ſtand on two noble pillars that are placed at each end of the throne, in the piers between the three windows.

Theſe two jars contain twenty two gallons; they are coated within and without, in ſo curious a manner as to contain near fifty gallons of condenſed fire. Two-thirds of the jar from the bottom appears of a ſnowy white poliſhed enamel, and the upper part of brilliant flint glaſs. They are richly ornamented with golden foliage or mouldings, and with brilliant metallic foil of various colours, ſo diſpoſed as to ſhew the luſtre and effulgence of the elaſtic electrical fire in diſcharging. The fire from the temple enters the jars by two large golden balls ſupported by braſs rods which pierce the top of their covers, and communicate with the inſide triple coating. The double wreaths or feſtoons of flowers flowing down the conducting rods from the capital of the Corinthian column to the great jars on each ſide, give to the whole an elegant, airy, and moſt magnificent appearance, and inconceivable grace, if I may be allowed to proſtitute that term to inanimate things.

Theſe

Theſe two tremendous jars—thoſe on the great ſide boards, and in the other apartments above and below, are never uſed for the human body. No; when combined they form a battery which kills in a moment, at one blow, an ox of the hugeſt magnitude. In theſe great magazines or reſervoirs we occaſionally accumulate and condenſe the running electrical fire, in order to increaſe the ſtrength of my apparatus and for acting with a kind of almighty power on alchymic ſubſtances, metallic combinations, chemical eſſences, and on medicines of various kinds, eſpecially my electrical æther—my nervous elixir, and my imperial pills —for an account of the extraordinary virtues of which,—ſee the concluſion of this work.

On each ſide of the great frame in which the mighty cylinders are placed, are fixed two inſulated ſeats for negative electricity, &c. The good effects of the operations daily performed with this part of the apparatus, aſtoniſh beyond meaſure, myſelf as well as my happy patients. I believe that I may ſay with truth, that there is no fever, rheumatiſm, cramp, ſpaſm, or convulſion, but what will give way very ſpeedily, often in one minute, to the wonderful influences of theſe ſecret yet irreſiſtible agents. The patient ſits on a magnetic ſeat, inſulated with glaſs, with his feet, uncovered by ſhoes, on a pavement of native ſulphur in rolls, holding at the ſame time, ſome of the ſame in his hands—while the effluvia of thoſe powerful, moſt penetrating antiſpaſmodic ſubſtances pervade, ſearch, and paſs through every or any particular part of his ſyſtem—his body as well as the ſubſtances he is ſeated upon or connected with, being totally deprived of every ſpark of even the natural quantity of electricity they poſſeſſed in common with every thing elſe in the univerſe.—This is what is called negative electricity, and is performed by connecting an inſulated patient with the inſulated rubber of the electrifying machine when excited. This ſpecies of electricity is in oppoſition to that which is called poſitive, which is ſuperinducing a quantity of that fluid more than the body is naturally poſſeſſed of.

Thus, by air, by magnetiſm, by muſical ſounds, by ſubtile, active, cordial and balſamic medicines and chymical eſſences, and by poſitive and negative electricity arbitrarily uſed, I have as it were an abſolute command over the health, functions and diſeaſes of the human body. For I can with eaſe, facility, and a moral certainty empty or fill it; brace or relax it; heat it or cool it; make it move faſter or ſlower, as I pleaſe or ſee proper: removing almoſt every obſtruction; purifying and ſweetening the fluids; ſtrengthening and bracing the ſolids; calming or relaxing

ſpaſms,

ſpaſms, contractions or irritations, eaſing the ſevereſt pain, diſperſing the hardeſt ſwelling—cleanſing and healing the moſt virulent and foulest ulcers, quickening, warming or accelerating the languid motion of denſe blood and languid ſpirits; coiling up and invigorating the nerves—and in fine, by means of poſitive electricity, vivifying air, muſic, magnetiſm, and by my cordial and balſamic ætherial medicines binding up the broken heart, and happily lenthening human life to the longeſt poſſible period. By negative electricity, &c. &c. &c. I lower the pulſe, reſtraining and compoſing the motion of the blood, ſpirits, or the animal functions, to any degree, when rapidly agitated by fevers, tumultuous and inordinate paſſions, &c. inducing a regular, free, ſteady, and genial circulation,—eradicating ſcorbutic, venereal, ſcrophulous, gouty, bilious, calcarious, phlegmatic and watery humours, however complicated or confirmed; refreſhing, bedewing, and building up the ſyſtem with mild, balſamic, and nutritious forces, and in one word, inducing good health, and ſerene cheerfulneſs of heart and mind, by the due and reciprocal action of the ſolids and fluids on each other; or, in other words, producing that happy equilibrium, harmonious unity, or juſt balance which nature delights in, and conſtantly endeavours to maintain in the whole viſible as well as inviſible creation—animal, vegetable, and mineral—in air, earth, fire, and water.

On each ſide of the fire place, is a noble arched receſs, about twelve feet high, by ſeven and an half feet wide, which are filled with two elegantly formed commode tables, ſupported by two pillars handſomely fluted and richly gilt. On the tables, which are carved and ornamented with a profuſion of flowers flowing in feſtoon, are placed a prodigious variety of electrical, chemical, and philoſophical machinery and inſtruments for various purpoſes in my great ſyſtem of curing or relieving the numerous pains and diſeaſes, internal and external, to which the human body is liable. Over one of the tables, in the center of the arch, under rich canopy ornaments, crimſon, gold, and purple,—is placed, ſurrounded with a glory and rich frame, a beautiful print, and moſt ſtriking likeneſs of Catharine the Great! the magnanimous Empreſs of all the Ruſſias!—On one ſide of Her Imperial Majeſty is a fine portrait of the Grand Duke! and on the other, a charming likeneſs of his Royal Conſort, the Grand Ducheſs of Ruſſia!

On the table below, are ranged, firſt, an uncommonly large apparatus invented by Dr. Nooth, for impregnating water, &c. with fixed air. Secondly, A magnificent partial bath for aerial, ætherial, or electrical influences: it is twenty inches high, of beautifully bright green flint glaſs, richly

richly enamelled with gold. Thirdly, A ſuperby India hooker, flowered and enriched with inlaid fine ſilver,—with a rich brown and gold tube thirteen feet long, ending with a valuable agate mouth-piece. This curious inſtrument is uſed for fumigating the throat, lungs, &c. with aperient, cleanſing, balſamic and healing eſſential vapours from aromatic reſins, ſtrengthening gums, oriental balſamic carminative ſeeds, fragrant flowers, odoriferous and delicious fruits, &c. which are incloſed in a large cenſer of maſſy ſilver—the ſteam being cooled and tempered by paſſing through iced water—or æther condenſed with nitrous or magnetic influences. Among the prodigious number of machines and inſtruments on this large table, there are various electrical vaſes, and a great variety of bruſhes and pencils of every ſize—in wood, metal, fibrous elaſtic glaſs, briſtles, ſoft hair, and one brought from China with a handle twenty inches long of ſolid ſilver, curiouſly wrought, and the hair of this electrical ſwitch is of a ſnowy ſilver white—and about thirty inches long.

Over the other great commode table, under rich canopy ornaments, crimſon, gold, and purple, is placed, ſurrounded with a glory in a rich frame, a beautiful print of Her moſt gracious Majeſty, Charlotte! Queen of Great-Britain, &c. with their Royal Highneſſes George Prince of Wales!—and The Princeſs Royal of England! on each ſide of the Queen!

On the great table below, is placed another excellent apparatus for producing and impregnating various fluids, with various kinds of air, chalybeate and other mineral ſubſtances, and with ætherial, aromatic eſſences. Another moſt magnificent, yet portable bath, fellow to that on the other table, which I have juſt now deſcribed. Different kinds of bellows too for fumigations, and various other inſtruments for reſtoring animation to perſons apparently dead by ſtrangulation, fits, drowning, &c.——Electrical jars and vaſes and another cenſer or hooker for fumigations, &c.———This inſtrument is of a rich Tyrian blue, or bright purple colour, ornamented with gold, with a tube, crimſon and gold, three yards in length with various mouth pieces, &c.—for different indications in the cure of the diſeaſes of the breaſt and lungs. On this, as well as on the other table, are ranged a great variety of cones, tubes, fountains, ſprinklers, &c.—of paſte, glaſs, wood, metals, large pearls, &c. ſet in handles of gold, ſilver, loadſtone, braſs, baked wood, ſealing wax, brilliant ſolid glaſs, exhauſted cylindrical tubes, beautifully enamelled ſpiral flint glaſs rods; with chains, ſilk cords, ſilver and glaſs tubes, which occaſionally connect them with the dome of the temple—the great altar, &c. for

bruſhing,

brushing, dispersing, fumigating and nourishing with the elementary fire, air of various kinds, magnetic effluvium, or ætherial breathings, in the various diseases of the eye,—ear,—tongue or organs of speech; as well as for softening and dispersing glandular swellings,—removing the oldest and most confirmed rheumatic pains,—animating paralytic deadness or weaknesses of the limbs, or of one side of the body, &c. bracing nervous relaxations,—— drawing out the water, &c. in dropsical cases—plumping up and invigorating the relaxed and debilitated parts. On this table moreover are found magnets natural and artificial of astonishing strength; electrometers, coated jars, and vials of various kinds and sizes for giving shocks of any degree of strength; silver and other rods for drawing sparks, from patients when positively electrified. But, as it would be too tedious to describe, or even enumerate the great variety of machinery and instruments which are here ready on these magnificent side boards, I shall conclude the Sketch with mentioning the powerful magnetic and other bandages, and the various silver, magnetic, horn, wooden, glass, and other cups, spoons, &c. covered and open, out of which the different medicines, &c. are administered to patients according to their respective ages, cases and constitutions.

High up, over the fire place in the centre of the room, on a bracket richly gilt, is placed a cock of the finest old china, almost as natural as life, and extremely expressive of that vigilance, attention, fortitude and watchfulness which are indispensably required in a skilful, useful, and conscientious physician. On the chimney piece, which is of the finest white marble, exquisitely carved into various figures and ornamental devices, and highly polished—are placed a pair of superb brilliant girandoles, flowing under the crescent and with elegant festoons of paste of the first water, and of the highest polish *. In the centre of the chimney-piece are placed a very tall, and two lesser silver candlesticks with wax lights, for some kinds of the grosser fumigations; and on each side vessels for distilling and diffusing odoriferous essences through the room, by means of lamps burning with the spirit of wine, or fires of the oriental spices and aromatic gums.

At the top of the room, between two noble pillars, under a rich canopy with an ample back ground of fine rose

* These, and some other of the most curious and beautiful pieces of my cut glass work, were executed by Messrs. Polhill and Blades, the celebrated Glass Manufacturers, No. 5, Ludgate-Hill.

coloured

coloured India paper, on a maſſy pedeſtal, is placed a moſt magnificent folio Bible, printed by Baſkerville, on royal poliſhed paper, elegantly bound in red turkey leather, and very richly gilt. The intention of the Bible being placed here will be explained by and bye. Immediately above it, in a rich frame, is a fine portrait of the King!—over which, ſupported by two noble columns, appear the Britiſh Arms, glowing in celeſtial or electrical fire! with a brightneſs and beauty equal, if not ſuperior to that of the moſt lucid planet, or moſt brilliant ſtar. They are finely emblazoned, at full length, on a ſemicircular plate of glaſs of large dimenſions, under an exquiſitely carved and richly gilt ſemicircular cornice. On each ſide is placed a battery of philoſophical cannon. No gun powder is uſed: they are charged with inflammable air, and diſcharged with electrical fire, which produces exploſions—equally loud and tremendous with thoſe of gun-powder. The royal crown, and his Majeſty's arms ſupported by the lion and the unicorn—the motto too, and the figure of Victory and of Fame, all in electrical light, exceedingly aſtoniſh, elevate, and delight the ſoul of every beholder. Riſing from the Britiſh crown, appears the following inſcription pointing upwards—— "ALTIORA PETO!"—I deſire—I look for higher—for nobler—for more permanent things!—and at ſome diſtance over the terreſtrial crown is ſeen a CELESTIAL DIADEM!!!

To my intelligent and polite reader it would be as unneceſſary for me to explain the import of the above emblems, as it would be impertinent perhaps in me to attempt a panegyric on the auguſt and moſt amiable character of our moſt gracious Sovereign! I ſhall only obſerve, that it would be impoſſible for me, or for any one, to give an adequate idea in words, of the brilliant glory—the beauty—and the ſuperior magnificence of a device which was perhaps never before thought of, far leſs executed, or exhibited, in any age or country, ſince the creation of the world.

I ſhall conclude this ſketch of the apparatus in the Apollo apartment with mentioning very briefly thoſe parts of it, which to the unphiloſophic eye will appear rather ornamental than uſeful. Firſt, then, the elevation of the ceiling is full fifteen feet; and the floor which is thirty feet long, by twenty wide, is intirely covered with rich carpeting, and occaſionally with green cloth. In the middle of the room oppoſite the temple is a large beautiful family piece of eight figures, as large as life, an original painting by the celebrated Van Dyck.

Under this valuable piece, in the centre, is placed a rich frame with a votive dedication of the whole houſe to the auſpices of ÆSCULAPIUS. To the left of the great painting

is a curious ſcale of ages, with regard to the various tranſformations, paſſions, purſuits, ſtates of health, &c. &c. in human life, from our birth to extreme old age—exhibited at one view, according to the ideas of the great Linnæus. To the right of the great painting is an uniform companion to the table juſt mentioned, and which ſhall be deſcribed by and bye. The dedication is as follows*.

The blind being reſtored to ſight; the deaf to hearing; the feeble and the lame to the free uſe of their ſtrengthened limbs; the aſthmatical breathing from ſound, open and clear lungs; the dropſical, who had long dragg'd a parched, unweildy, and a bloated form, being now reſtored to elaſtic ſhape, eaſy breathing, and firm fibres;—ſcorbutic, gouty, rheumatic, and venereal humours, fretting, fermenting and conſuming the quivering, irritable, and relaxed frame, being now eradicated, cleanſed, and renovated by means equally benign and effectual; the nervous ſyſtem too, and the vital blood, by the joint powers of regimen, melody, and medicine, being ſheathed, nouriſhed, coiled up, and invigorated; and old age itſelf, as it were renewed, brightened, and happily enjoining juvenile feelings, under the controul of wiſdom; and in one word, every diſeaſe fatal to human exiſtence, and ſometimes even when interwoven in the ſyſtem at the firſt formation,——being chaced away like clouds before the ſun, by the ſimple influence, or the harmoniouſly combined force, irreſiſtible yet friendly! of the four elementary principles, modified and adminiſtered, by James Graham, a Doctor of Medicine, a lover of his ſpecies, and an humble yet ardent admirer, and faithful follower of Nature, and of Nature's God! to whoſe unerring wiſdom, and eternal laws, he humbly—moſt humbly bends, —pleaſantly conſecrating his houſe to Æculapius, the fabulous father of the HEALING ART.

The ſuite of rooms, conſiſting of ſix, for the reception of patients (the whole of the apparatus occupying ten) are for ſcientific diſtinction, preciſion, and diſpatch in buſineſs

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* The following is the copy of the dedication as it appears in the room. Quia cæci vident; audiunt ſurdi; ambulant claudi; ex ſanis pulmonibus ſpirant phthiſici; formæ—ſalutique reſtituuntur hydropici; ſcorbutici ſanitate donantur; nervi imbelles, firmantur, roborantur; ſenes redintegrantur; aliique morbi, vitæ penetralibus inherentes, ARTE SUA, ut phebo nebulæ fugantur: hocce edificium, Æsculapio ſacrum, eſſe voluit, Jacobus Graham, M. D.

numbered

numbered and dedicated in large characters on the inside as well as the outside of every door. As these six inscriptions when taken together and duly attended to, compose, and are intended to exhibit a succinct, yet complete system of health, long life and happiness, they are collected together, and exhibited at one striking view, and are as follows:

No. I. Sacred to Prudence and Resolution,—Moderation and Tranquillity,—Resignation and Hope!

No. II. Sacred to early Hours;—to Cleanliness and Exercise, of Body and of Mind.

No. III. Sacred to Harmony and Contemplation,—Religious and Philosophical.

No. IV. The Apollo!—sacred to Temperance,—to Regularity,—and to the open Air.

No. V. Sacred to the Divine Simplicity of Diet, consisting, chiefly, of Water,—of Milk,—and of the various natural Productions of the vegetable Kingdom.

No. VI. Sacred to Temperate Mirth,—and social Joy!

Sweet Peace, sits brooding like a white plum'd Dove,
O'er cordial Friendship,—and o'er virtuous Love!

In various parts of the room are disposed masterly prints of the sciences—and exact representations of the structure, &c. of the brain, nerves—organs of hearing, &c.—But above all, I must not omit mentioning, about a hundred little gilt frames exhibiting every disease of the human eye, actually drawn, and delicately coloured from Nature, as they occurred in the course of my extensive practice in the disorders of that most precious and most irritable organ. Half of the number are painted on rose coloured India paper, and the other half of them on paper of a serene sky blue. The whole exhibits, near two hundred views of the different species and stages of the diseases: and on one of the great side boards is found a perfectly exact artificial eye, exhibiting the anatomical and philosophical structure, internal as well as external, of this wonderful masterpiece of infinite Wisdom, supreme Goodness, and omnipotent Power! the whole together composing the completest and most valuable medical collection of Eyes, without exception, *I believe*, in the whole world!

The lower base of the apartment—the surbace—the friezes—the architraves—the cornices, windows and doors, within and without, are richly carved, and beautifully ornamented with emblematical figures and designs; but above all, the ceiling is supremely elegant. It is divided with the most perfect exactness into geometrical stucco compartments,

 and

and painted in a ſtile that reflects the higheſt honour on the taſte of the great men who deſigned it, and on the abilities of the ingenious and moſt maſterly artiſts who executed it. It would be impoſſible in many pages to give even a tolerable idea of the exquiſite and moſt elegant workmanſhip of this moſt noble ceiling. I ſhall juſt mention that in the centre of it exactly over the top of the dome of the temple, are three great circles in which are exhibited a paſtoral repreſentation of the three graces, in the moſt charming attitudes, with a cupid reclined under a tree, playing on a flute, with his bow on the ground, and his quiver and arrows hanging on a bough of the tree.

The hangings, &c. of the room, are compoſed of a delicate green, roſe colour, and pure white: denoting innocence, purity, hope, temperance, and the blooming ardour of good health. The great temple, the pavilion, and moſt parts of the apparatus are either overlaid with pure gold of different colours, or painted of a mild green and delicate white; and the cornices too, of the doom, &c. are ornamented with elegantly gilt feſtoons of flowers of almoſt every kind, pendent from rings of gold, and enriched with profeſſional devices. The temple is painted light green, becauſe that is moſt agreeable to weak eyes; and becauſe it is the emblematical colour of hope, and of the reviving ſpring. The former denotes the expectation of health, which is ſo cordial to the ſick perſons who approach it; and the latter the renovating and reſtorative quality and effects of the influences which flow from it. The garlands and feſtoons of aromatic plants and flowers, with millet, olive and cedar branches pendent from the rings of gold, are choſen becauſe thoſe aromatics are well known to preſerve animal bodies from putrefaction and decay: pure gold is abſolutely incorruptible and inconſumable, and cedar is extremely durable. The circular rings being ſymbols of perpetuity, are therefore proper devices for this edifice—the electrical fire being eternally the ſame, and every thing in the univerſe without exception being full of it; and laſtly, the immenſe globes on the top, of gold and ſilver, allude to the ſun and moon being the greater and leſſer—the male and the female lights; whoſe mingling rays and influences produce that pure, inviſible, vivifying—univerſal principle, which animates and nouriſhes every thing in the world, whether it belongs to what is called the animal, the vegetable, or to the mineral kingdom: theſe globes therefore are very expreſſive of the greatneſs and univerſality of the benefits which accrue from the harmonious conjunction of theſe primary or efficient elements combined in this temple, acting on

on the three great medicines* contained in the globes, and which are now ſent to almoſt every capital town, and city in the world.

Before I cloſe the ſketch of the apparatus in this room, I muſt inform the curious and philoſophical reader, that while I can literally and viſibly draw down into the room confining, rendering not only harmleſs, but even very ſalutary, the lightning from the clouds of heaven —while I can concentrate the beams of the ſun; ſqueezing the various kinds of air into cloſe priſons, ſeparating, combining, gently diſmiſſing or expelling them with tremendous violence—ſo, likewiſe, I can exhibit the exact appearance of the forked lightning, and imitate with my machinery the horrible—the awful noiſe of the thunder ſtorm, ſo tremendouſly loud, that if fifty drums were beat at the ſame time in the room, they could be no more heard than if a bag of wool was ſtruck with a feather, and it is equally well known, that I can here not only equal, but even far exceed, with the electrical fire, &c. the beauty and the brilliance of any—even of the moſt glorious luminaries of heaven!—and this vivifying elementary LIGHT, with which every thing that we are acquainted with in nature is full, like THAT of WISDOM as deſcribed in the ſacred writings, never—NEVER GOETH OUT.

After enumerating ſome of the tremendous powers of electricity, it may not be amiſs to ſay a few words on the danger and fatal effects which may be produced by ſo mighty an agent in the hands of ignorant and raſh people. So very powerful an agent cannot be indifferent when applied to the human body; it muſt do conſiderable good or conſiderable harm; ſtriking inſtances of both have repeatedly fallen under my obſervation. I tremble with apprehenſion for my fellow creatures, when I ſee in almoſt every ſtreet in this great metropolis a barber—a ſurgeon,—a tooth-drawer—an apothecary, or a common mechanic turned electrical operator. How dangerous!—how ridiculous! muſt it be in moſt caſes to venture ſo curious—ſo complex and ſo delicate a machine as the human body, and that too, even when diſeaſed, into ſuch hands to be ſhook, torn, and convulſed with the ignorant and improper application of this awful element!

For my own part, I have been taught by reaſon and by the moſt attentive obſervations in innumerable experiments on almoſt every ſubſtance in nature, and in a courſe of practice in diſeaſes far more extenſive than that perhaps of

* ELECTRICAL ÆTHER, NERVOUS ÆTHERIAL BALSAM, and the IMPERIAL PILLS.

any other man in the world, that electrical ſhocks ought ſeldom to be given, that partial frictions, ſparks, bruſhings with rich medicinal ſubſtances charged with electricity, or gently pervading the whole ſyſtem I have been taught I ſay, that all violence is hurtful——with a copious tide of that celeſtial fire fully impregnated with the pureſt, moſt ſubtile, and balmieſt parts of medicines, which are extracted by, and flow ſoftly into the blood and nervous ſyſtem, with the electrical fluid. In thoſe caſes where ſhocks are abſolutely neceſſary, inſtead of charging bottles lined with tin foil or other groſs, impure, and perhaps arſnical metals, I have jars filled with loadſtones, ſulphur, quick-ſilver, the mildeſt yet moſt active medicinal ſubſtances from the animal, mineral, or vegetable kingdoms:—theſe I charge with this celeſtial fire, and the powerful and ſalutary effluvia of antimony, aromatic oils, Peruvian bark, caſtor, camphire, muſk, ambergreaſe, and the influences of electricity, air, medicines and magnetiſm, thus combined, are made to paſs through the whole or any particular part of the patient's body, giving what is called the SHOCK. But, as I ſaid before, I generally prefer the effluvia of theſe genial, aromatic, balſamic, antiſpaſmodic ſubſtances, or the effluvia of magnetic, aerial or ætherial eſſences, paſſing ſilently into the body, or confined to the ſeat or cauſe of the diſeaſe, while ſpaſmodic tenſions and ſtifneſſes are relaxed, and the tone of the nerves or muſcular fibres braced up, or invigorated, as the caſe requires, with properly adapted muſical vibrations, &c.——

From my earlieſt infancy, I loved the profeſſion of medicine; and after a regular claſſical and medical education, at the juſtly famous Univerſity of Edinburgh, I ſtill choſe to purſue the practice of medicine.

The ſtructure and diſeaſes of the human body, the nature of the primary elements of which all things are compoſed—the qualities of medicinal ſubſtances, ſenſible and occult, have therefore been my early, regular and profeſſional ſtudy. But very early in life I became exceedingly diſſatisfied with what is called the regular practice. I found it too trifling, abſurd, and ineffectual. Neither my maſters, my fellows, nor myſelf being able to cure great, vital, or inveterate diſeaſes, vexed and mortified me to the extremeſt degree;—and ſome of my moſt eſteemed and moſt beloved friends dropping prematurely into the grave, drove me mad. I execrated the common practice of phyſic, in general. Every faculty of my ſoul and body was rouſed, and ſtung into new life and indignation;—and I conceived the great project of overturning and exploding the ordinary methods of treating moſt diſeaſes, external as well as internal, and of diſcovering and eſtabliſhing more rational and more ſucceſsful

ceſsful methods of cure. Fired with the great idea,—reaſon, and philoſophy, or the good ſpirit of God ſuggeſted that conſtant regularity, moderation, tranquillity of mind and paſſions, and ſimplicity in regimen, &c.—that ſimple medicines, eſpecially thoſe of the vegetable tribe properly uſed, and the whole aſſiſted with nature's moſt powerful agents, viz, electricity, air, muſic and magnetiſm *(for harmony is the band, the balmy ſoul of the univerſe)* might PREVENT or CURE moſt, or all of the pains and diſeaſes to which the human body is liable; and, moreover, happily lengthen human life to the longeſt poſſible period,—advancing intellectual diſcipline, enlargement and elevation, of ſoul, and all the noble purſuits which are worthy the dignity of our rational nature.

Deeply impreſſed with theſe ideas and animated with the glorious proſpect, I reviſited my native country—I traverſed every part of Great-Britain and Ireland for improvement in philoſophy and medicine; and at length I travelled for many years into every part of the world where ſcience flouriſhed, or nature prevailed, perfecting my great ſyſtem of preventing and curing diſeaſes, with the view of illuminating, expanding, ennobling, and elevating the rational ſoul of man and conſequently of rendering human exiſtence happier as well as longer in this tranſitory ſtate. How far I have ſucceeded in accompliſhing the great views which actuated my labours, is not for me to determine. The good and judicious part of the world can readily diſtinguiſh between true merit and pretended knowledge. I have at leaſt the approbation of my own mind—I am happy in what I have even now attained to, and in what I am daily enabled to do for the benefit of my fellow-creatures. I ſay my fellow-creatures, becauſe my labours have not been undertaken with a view of benefitting my own country alone. By no means. I would moſt certainly benefit my native country in preference to any other; but I have not a ſpark of that ſort of patriotiſm which confines itſelf to Great-Britain and Ireland. No. I have nobler and more extenſive aims. I love the inhabitants of theſe countries well, but I love the reſt of mankind much better*. For what is the number of the

* Many people talk of our natural enemies! I know of none but diſeaſes, and moral evil; or, in other words, whatever tends to diſturb the animal œconomy, or ſubvert health, and thoſe who are tranſgreſſors againſt moral duties and obligations, and againſt the peace and happineſs of ſociety. Theſe indeed are our natural and worſt enemies; but thoſe who talk of the French—the Laplanders or the Turks being our *natural* enemies, I conſider them as little

men and women who crawl on the ſurface of theſe two iſlands, which are but two little ſpecks, when compared to

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better than natural idcots. The French and the Engliſh nations are allowed to be next each other in point of civilization—the former being only a century before us in many things; why, then, ſhould two nations of beings of the ſame ſpecies, living next door as it were to each other, and both far advanced in refinement, be called natural enemies!—I cannot bear the term, I loſe all patience whenever I hear it; and I hear it too often.

This leads me to digreſs ſtill farther from my ſubject by expreſſing my aſtoniſhment that two of the moſt civilized, refined, and enlightened nations of men on the whole earth, ſituated nearly under the ſame point of the heavens——and both aiming at the ſame point, *viz.* happineſs here, and hereafter!——the one governed by a Chriſtian Prince, and the other by a moſt Chriſtian King!—how aſtoniſhing that they ſhould ſlaughter, rob, and diſtreſs each other, by every poſſible ſavage and infernal device——murdering each other——with the promiſcuous carnage of thouſands and of tens of thouſands——and that too, for the honor and glory of the God of Mercy and of Peace, or for a punctilio of what they call national honor! I wiſh that nations fighting——fired with a falſe——a diabolical ambition——would at leaſt be more conſiſtent, and not call themſelves Chriſtians, or the followers of the meek and lowly Jeſus——who expect eternal ſalvation through the merits and mediation of him who was indeed the Prince of Peace—and who commanded his followers to love one another——forbearing, and in honor preferring one another. It is certainly ſavage or brutal enough, for man to fight with or ſlaughter creatures of different ſpecies from himſelf——and although individuals will ever commit depradations and violences on individuals, yet NATIONS AT LARGE, (thoſe eſpecially of the ſame religion——or rather thoſe of any true religion at all) might very well live in peace and friendſhip with each other, I call all thoſe of the ſame religion whoſe hearts are warmed and melted with love and benevolence towards the whole human ſpecies——and whoſe ſouls are humble and grateful towards God——illuminated at the ſame time with enlarged ideas and apprehenſions of his infinitely tranſcendent wiſdom, power, goodneſs, and glory!——The principal nations in the world are all agreed in the great eſſential matters of morality and religion——why then ſhould they differ ſo bitterly about the little points and formalities which no other being in the univerſe cares one farthing about.

I hope

the millions of human beings which swarm on all the other parts of the earth!—It is not for my native country alone that I labour.—It is not for the present inhabitants of the world, for whom I intend soon to write; but it is for the whole human species,—in every part of the earth, and at every future period of time—even for the children of those who shall be born a thousand years hence. 'Tis to them, and to their happiness, that I dedicate my past and my future labours.

But to return; while I regret the multitudes of ignorant operators in electricity, and the equally ignorant, and far more numerous quacks and pretenders to the curing of diseases, the world must at least allow that a person who has devoted his whole life to the study of the science he professes—and who for many years has been constantly conversant in the application of electricity with the largest and most convenient apparatus in the world, and among persons of every rank,—it MUST be supposed—it MUST be allowed that he is better acquainted with its nature and effects, and the salutary application of it in the cure of diseases, as well as in philosophical and chemical investigations, than, perhaps, any other man in the world.

I will now conclude the description of the Apollo apartment with giving a sketch of the three windows, which appear like the beautiful stained glass of antiquity, diffusing a mild lustre—a solemn—a celestial gloom over the whole apparatus.

The designs are all of them attributes to the subjects of health and happiness, temporal and eternal, and they are beautifully and most elegantly painted, by a capital artist, on the finest white silk, with the most vivid and most transparent colours. The windows reach from the floor to almost the

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I hope that the time is not very distant, when all religious persecution shall cease; when the darkness, pageantries and fooleries of the Church of Rome shall be done away——when the narrowness, the bitter and black darkness of the Kirk of Scotland shall be dispersed——and the lukewarmness, and trafficking temporalities of the Church of England, dissipated and abolished ——universal light and universal toleration prevailing and pervading men and women of every rank and of every nation.

As to wars, I know not what to say. But I could almost venture to prophecy that the time will come, though perhaps it is very distant, when the differences and interests of nations, and what is called the ballance of power, will be settled by less horrible——less unnatural——less diabolical means than fire and sword, ruin and devastation—carnage---theft---depradation and murder!

top

top of the ceiling—ſo that when thrown open you can walk out on the noble balconies to enjoy the freſh atmoſpherical air, and the charming proſpects which opening and ſtretching every way, aggrandize the mind, ſweetly playing on the eager—the aſtoniſhed eye.

Over the windows, on each ſide of the great centre one, under magnificent carved and gilt cornices, hangs the curtain drapery of crimſon and gold, drawn up in feſtoons, with rich taſſels of the ſame depending with ſuperior elegance. The centre window is diſtinguiſhed by a grand arch with double cornices exquiſitely carved, and richly gilt, terminating with a vaſe at top, and a fine Egyptian ſphinx at each end.

Each window is divided into three columns, and each column into five panes of very large dimenſions; and on each window the figure of a beautiful crucifix is exhibited with the tranſparent paintings. I ſhall begin with the window eaſtward, for the houſe ſtands exactly eaſt and weſt, fronting the ſouth.

On the loweſt centre pane then, appears the riſing ſun diffuſing the mild rays of its morning light; and on the middle pane is marked the letter A. or Alpha. The riſing ſun, is emblematical of the beginning or morning of human life, and the white rays denote at once the innocence of that early period, and the purity, and univerſal power of omnipotence from whom all things have their firſt eſſence, knowledge, and ſpecific virtues. This letter is likewiſe expreſſive of the beginning of all things, being the firſt of the alphabet, and the firſt of the vowels, without which no word can be articulated, nor idea explained.

Aſcending, on the ſecond pane, is repreſented a great altar, blazing with celeſtial or electric fire, in which is ſeen a living ſalamander; and on the entablature in the middle of the altar, a cock. The altar of electrical fire is appoſite to the deſign of the room;—the ſalamander, according to Ariſtotle and other naturaliſts, lives in and is nouriſhed by the fire; and the cock is an expreſſive ſymbol of that natural intelligence, that vigilance—that anxious attention—which ſo well becomes thoſe who undertake the cure of diſeaſes; and was uſually ſacrificed to Æſculapius the God of that noble—that uſeful art. Above this, on the *third* pane, appears a fine figure of Hope, like a moſt beautiful woman, dreſſed in light green robes crowned with a garland of budding flowers, and reſting her arm on an anchor, ſhe looks up with ſweet complacency towards the temple of Health. In the other hand ſhe holds a medicinal cup, faſhioned like a flower in the bud, and inſcribed, " SALUS POPULI."

Hope

Hope is one of the divine virtues—the great ſoftener of the various diſtreſſes of life, and our chief ſupport in ſickneſs. By this figure is finely expreſſed the cordial expectation of that ſovereign ſublunary good, namely, health. The light green robes are the ſymbolic colour of this virtue; the garland of flowers in the bud are a pretty and juſt image of the ſubject, for had they been full blown there would be no future expectation. She reſts upon a great anchor to denote that as the anchor is the ſhip's ſecurity from danger in the troubled and tempeſtuous ocean, ſo is hope the anchor of the human ſoul in the day of diſtreſs, and in the hours of ſickneſs; and the ſacred ſcriptures moſt beautifully aſſure us, that by faith in Jeſus Chriſt, ſimplicity of life, and holineſs of heart, we caſt our anchor ſafe even within the veil, for eternity.

At the top of this pane, in the centre over this charming figure, appears a beautiful medallion in relief, with a fine head of that liberal and moſt magnanimous Princeſs, Catharine the Great! Empreſs of all the Ruſſias.

Aſcending ſtill, on the fourth pane, is a fine repreſentation of the temple of health; in the midſt of which ſtands a comely youth cloathed in a golden veſtment, with a ſapphire on his breaſt, and a torch of the celeſtial fire in his hand. About the temple, to partake of its healing influences, crowd a number of votaries, labouring under various diſeaſes. The golden veſtment and the lighted torch, denote durability, life and health, as well as the purity and excellence of the electrical fire, whoſe quantity, luſtre, or effects, like the communication of knowledge or the illumination of the mind, is not leſſed or dimned by imparting light, health and ſtrength to millions;—and the precious ſapphire at his breaſt, being the colour of the clear ſky, indicates—the joyous tranquillity—the lightſome ſerenity, which good health diffuſes over the ſoul and body of thoſe who rationally and thankfully poſſeſs it.

A ſick perſon is ſeen laying on the road to the temple with a ſerpent biting his left breaſt, and an extinguiſhed torch by his ſide: this laſt denotes the abſence of health and of all pleaſure*; as the former does the preſence of torture,

* I am aſtoniſhed to think how inſenſible healthy people are of the great bleſſing they enjoy. Even thoſe who have been afflicted with ſevere illneſſes, on recovery, ſeem to forget all.——It is cuſtomary after ſickneſs to ſend cards of thanks to our friends for their kind enquiries: I hope it is no leſs cuſtomary to offer up thankſgivings for ſuch merciful deliverances——to a higher ſhrine!——The melancholy ſcenes which every day preſent themſelves of feeble creeping

anguiſh, and excruciating pain. One appears to be leaning on a reed, which indicates the inſufficiency of moſt earthly props, but eſpecially of what is called the regular medical practice in the cure of fatal and confirmed diſeaſes. Another of the ſick perſons, while he ſeems to heſitate whether he ſhall approach the temple, is ſurprized by the ſnapping of a ſlender thread which in his hand had ſuſpended a ball of very thin glaſs,—implying, that heſitation and delay may be attended with fatal conſequences; the thread of life being ſo eaſily ſnapt, and the brittle ball irrecoverably broken.

Others of the groupe are ſeen ſitting chained at a diſtance tho' weak and languid——denoting that ſome ſick and diſeaſed people are obſtinate and incredulous; while others are prevented from applying for cure by the influence of the faculty, or the covetouſneſs of their friends. At a diſtance are ſeen ſome young people of both ſexes, on a flowery meadow interſperſed with bee-hives: among the gay and ſweet flowers are concealed thorns, aſps, and ſerpents, with a label on the ground in Greek characters from Anacreon, importing that Cupid often mixes gall with honey.

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ing ſkeletons, to whom a graſs-hopper is a burthen,—of throbbing, dumb-heavy-excruciating rheumatiſms---of paralytic tremors and totterings;—of the gouty bars of red hot iron ſtimulations and tortures;—of the cold numbneſſes, agonizing ſtrainings and ſharp thrillings and grindings of the ſtone and gravel, inceſſantly returning;—of the panting and ſtrugglings of the ſuffocated and choaked up aſthmatic;—of the ſhivering, burning, coughing, ſhort breathed emaciated conſumptive,---melting, putrid, and poſting down with gigantic yet unperceived ſtrides to the grave; theſe, and many other melancholy ſcenes, one would think, would make the healthy, the eaſy and the ſtrong, glow and burſt with gratitude and thankfulneſs for the enjoyment of that greateſt ſublunary bleſſing: and inſtead of wantonly ſporting with what is found ſo precious when loſt or when properly valued,—inſtead of deſtroying health, and cutting ſhort their days, by gormandizing, drunkenneſs, and all manner of enervating and debilitating vices and indulgences, —one would think that we ſhould be continually bleſſing God, and doing every thing in our power to ſecure the poſſeſſion of that ſweeteſt and moſt valuable of all bleſſings:—for without health, riches and honors are vain and troubleſome;—fame unſatisfactory;—beauty fades,—deſire fails—and even virtue and religion themſelves ſeem to retire into a cold ſhade!

At a

At a great distance from the temple, and behind the troop of diseased objects, many of whom appear in rusty tattered garments, is discovered a cypress broken and withering—— which being a baleful tree, denotes disease, mourning and despair. They walk on ivy which is a destructive plant, generally to be seen about old consuming trees, or tottering decayed buildings. The rusty coloured garments allude to diseases and bad health tarnishing and defacing beauty, desirableness, and every thing else about their unhappy victims. Over the temple shine the moon and stars with vivid and resplendent light; alluding to the power of the planets upon this earth, and on one another, but more particularly to their influence on the human body.

On the two panes to the right and left of the fourth just now described, are two venerable busts, one of Hippocrates the immortal Father of Physic, and the other of the great Galen.

The whole of the fifth pane which is the uppermost in the central column, and which completes the cross, is irradiated with a celestial glory! and inscribed with three Hebrew words, which, incapable of being translated, or of being properly explained, remain unchanged, the same in all the languages in the world. This is a curious fact known perhaps but to few.

HALLELUJAH! JEHOVAH!!! AMEN!

It is said that great Emperors have commanded proclamation to be made over the world, that he who could give a satisfactory interpretation of those three words should be rewarded with a whole province. Under the words is seen an antique vase, out of which ascends a pure and holy flame, and on the ground at bottom are seen a fun flower and a white lily.

The glory which is here humbly and very faintly manifested——the inscription and the holy flame——are at once so tremendous and so sublime——so occult and so obvious,

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* Come, then, Ah come! O sacred HEALTH!
The monarch's bliss!---the beggar's wealth;
The seas'ning of all good below,
The sovereign friend in joy or woe.
O thou! most courted, most despised,
And but in *absence* duly priz'd;
Root of the soft and rosy face!
The vivid pulse---each charm---each grace!
The spirits when they gayest shine,
Youth, beauty, pleasure---*all* are THINE!

that

that they are equally distant from requiring as they are from being susceptible of an explanation. I beg leave with great humility only to suggest, that they are meant to express that divine enthusiasm, that supreme blessedness, that holy expansion, elevation, and illumination of soul which attends the rational, habitual and enlarged adoration of the Deity! for his infinitely transcendent wisdom, power, goodness, and glory!——and the white flames which ascend from the vase signify that he should be praised with simplicity and purity of heart, and illumination of soul. THE SUN FLOWER WHICH OPENS AND TURNS CONTINUALLY TO THE SUN, denotes that the enlightened mind of a Physician or Philosopher, should be continually turning with humility, gratitude, love and adoration towards the eternal source of all things! and the white lily is meant to express the meekness, purity, and integrity of those who really are under the benign and happy influences of the Spirit of that most gracious Being who directs us to the means of health and of happiness, by infusing such comfortable portions of intellectual light into the faculties of the human soul when assiduously and religiously cultivated.

The other eight panes of this window are painted all of the same soft vivid colour, in order to exhibit distinctly the elegant and very pleasing figure of the cross or crucifix in the centre.

I shall for a moment pass by the great centre window and describe that on the left, westward: on the lowest centre pane of which, we have a mild appearance of the setting sun; and over that is inscribed Omega, the last letter of the Greek Alphabet. As the rising Sun on the first mentioned pane of the window Eastward, allegorically represented the beginning of our days, so does the setting Sun at the bottom of this western window mark the end of life; the first and last Greek letters alluding to the Omnipotent Jehovah! being the Eternal Alpha and Omega! the beginning, support, and end of all things!

On the pane above is represented a great altar of vital fire, burning with pure lambent flames——over which is inscribed VESTA *. This altar is a companion to that on

* Vesta, among the ancient mythologists, signified fire, or that pure—chaste—sacred flame which pervades not only the human body, but universal Nature. In honour of this vital vivifying principle, a perpetual fire was kept in a temple at Rome when in her highest glory; and attended day and night by the spotless vestal virgins, who were buried alive it seems if at any time this fire happened to go out or be

the ſame line of the other window. On the entablature of the altar appears an owl; which is the acknowledged emblem of wiſdom and penetration, and is ſacred to the goddeſs Minerva. This bird, as it ſees in the dark, is a very proper attribute to the ſubject, and denotes that a natural lively ſagacity, and penetrating ſhrewdneſs, are of the greateſt uſe in medical practice, which is in fact a difficult, intricate, and often but a conjectural art.

Aſcending, on the third pane, is a moſt beautiful figure of Wiſdom, dreſſed in white robes, with rays of light from her temples, and a ruby at her breaſt: ſhe is ſeated on a rock, with a lamb on one ſide, and her arm reſting on ſome books on the other, near which are ſeen an owl and a cock.

Minerva was the goddeſs of wiſdom, and the patroneſs of thoſe ſciences which render men uſeful to ſociety, and entitle them to the eſteem of poſterity. This fine figure is very properly placed under the temple of virtue which appears on the pane above, becauſe the Egyptians of old, and Solomon the wiſe King reckoned wiſdom the mother of virtue*. The white robes are expreſſive of purity, wiſe council, and divine favour: the bright and ſparkling

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be extinguiſhed. This fire had no ſimilarity to the terrible, ſcorching, blazing fire of Vulcan's forge;—no analogy to the intemperate, impure, and all conſuming flames of Venus; but were expreſſive of that pure, mild, benign flame which at once illuminates the mind, and feeds the vital lamp. The pure-elementary-electric flame which on this altar is repreſented,—is ſo neceſſary for all animal bodies, that life cannot ſubſiſt one moment without it. When that dies, life itſelf is extinguiſhed. It is ſimple and homogene: it therefore burns brighteſt and longeſt, when gently fanned by pure cool air, and moderately fed by ſimple and homogeneous food and drink. Thus nouriſhed, thus refreſhed—it will cheriſh, bedew, and illuminate the human body with health, ſerenity and joy for at leaſt an hundred years.

* King Solomon's deſcription of wiſdom in the Apocrypha is ſupremely beautiful. "Know, ſays he, that wiſdom is the daughter of God.——She is the breath of his power,—the pure and almighty influence that flows eternally from his tranſcendent glory. She is the brightneſs of the everlaſting light—far more beautiful than the Sun—above all the orders of ſtars—and being compared with light, ſhe is found before it, for after this cometh night, but the rays of HER glory never fade away.

jewel at her breaſt, denotes at once honour, eminence, and a chearful contented mind. The rays of light from her temples are emblems of illumination of ſoul, dignity of deſcent, and ſanctity of manners. The rock upon which ſhe ſits implies ſolidity, ſteadineſs, and intellectual ſtrength. The lamb is the ſymbol of humility, meekneſs, and innocence: the books expreſs knowledge, and the owl and cock were ſacred to Minerva—the latter implying vigilance, and the former being the emblem of wiſdom.

At the top of the pane, immediately between the figure of wiſdom and the temple of virtue, depends a medallion with a fine head in relief of our moſt Gracious Queen! over the medal hovers a dove ſurrounded with rays of light—ſignifying the celeſtial influence of every domeſtic and every royal virtue, when in an aſcending climax—in one bright conſtellation—they ſhine from a throne upon an admiring world with mingled and with ſteady rays.

Still higher, on the fourth pane, is a fine repreſentation of the temple of virtue. It is uniform, and in a line with the temple of health on the eaſt window; intimating that a virtuous courſe of life is by far the moſt conducive to good health. This temple is ornamented with the roſe—the lily—the olive---and the myrtle---and on the top of it is an eagle. Theſe ornaments denote the peaceful tranquillity---the genial health---the blooming and moſt cordial hopes of celeſtial glory which even in this life attend the truly virtuous;---ſmoothing their paths---accelerating their intellectual progreſs, and brightning their future proſpects, "like the morning light which ſhineth more and more unto the perfect day!"——The eagle on the top is expreſſive of loftineſs and elevation of ſentiment and of views, becauſe

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I loved her therefore and ſought her out from my youth; I deſired to make her my ſpouſe, prefering her to ſceptres and thrones, and eſteeming riches nothing in compariſon of her. Neither compared I unto her any precious ſtone, becauſe fine diamonds, and pure gold, in reſpect of HER are as a little ſand,—and ſilver ſhall be counted as clay before her—for ſhe is a treaſure unto men that never faileth. I loved her, moreover, above health and beauty, and choſe to have her above all things,—even above light itſelf—for the light that cometh from HER NEVER GOETH OUT. Poſſeſſing HER, I will come joyfully into mine houſe, and repoſe myſelf with ſweet confidence by her ſide; for her converſation hath no bitterneſs,—and to live with her hath neither ſickneſs nor ſorrow, but temperate mirth, and holy joy."

this

this bird is ſaid to have ſo acute---ſo penetrating---and ſo ſtrong a ſight as to look at the brighteſt ſun without being dazzled: for theſe and for other reaſons which I need not ſuggeſt to my ingenious and enlightened reader——the eagle is here a very expreſſive appendage.

At the bottom of the pane weſtward is a funeral urn, with a phœnix encircled with a ſerpent upon it, with its tail in its mouth, and the following motto——*Gaudens cum pace reſurgo!*——Rejoicing, I ſhall riſe in peace!——The phœnix which is ſaid to riſe renewed from its aſhes is a type of immortality; and the circular ſerpent with the tail in its mouth is the known emblem of eternity. All theſe together are intended to intimate, that, although the moſt virtuous die as well as the wicked, yet the former are ſupported through life with that peace, that ſweet and ſacred peace, which paſſeth all ſenſual underſtanding——and cheared at the hour of death with the ſweet hope——the cordial aſſurance——that when this frail huſk——this periſhable outward covering ſhall drop off——then ſhall the imperiſhable germ——the glorious body ſo beautifully and ſo philoſophically mentioned by Saint Paul, ſpring up!——They are certain that the covering of the immortal ſeed (as that excellent naturaliſt Monſ. Bonet properly and emphatically calls it) periſhes, but they are likewiſe aſſured that the germ ſubſiſts, and that it will for ever vegetate!——They are therefore under no improper concern for this groſs foldage under which they crawl on the earth, and which they muſt ſhortly caſt off---ſeparated for ever from corruption---they are firmly perſuaded that the incorruptible part---the ætherial ſoul ſhall flouriſh; and that whatever hath been with-held from their terreſtrial perfection, they ſhall amply obtain under the œconomy and emanations of glory.——We may ſuppoſe then that the reſurrection will only conſiſt in a prodigiouſly rapid unfolding of the etherial——the immortal germ which now actually lies hid in this groſs periſhable ſubſtance——in this vile animal body of ſin and death, which divine revelation oppoſes to the ſpiritual, glorious, and incorruptible body which ſhall ariſe when this drops off. And could not the infinitely wiſe, the infinitely powerful, and infinitely good creator and preſerver of the univerſe who pre-ordained all Beings from the beginning, who originally incloſed and wrapt up the plant in the ſeed,——the butterfly in the catterpillar---future generation in preſent ones, could he not compriſe the ſpiritual body in the animal?——Revelation informs us that he has done ſo; and the well-known parable of the ſeed is the moſt expreſſive and philoſophical emblem of

this wonderful pre-ordination:——well, then, may the votaries of virtue and of vital religion cry out in death, "*Gaudens cum pace resurgo!*"——Rejoicing, I shall rise in Peace!——

As on the panes on each side of the temple of health on on the other window, are painted busts of the most illustrious of the ancient physicians, Hippocrates and Galen---so on the right of the temple of virtue in this window is exhibited the head of Boerhaave, and on the left that of Sydenham, two of the greatest and most ingenuous among the moderns.

The upper pane, being the fifth, and which completes the cross, exhibits exactly the same emblematic and sublime device, as its companion the top pane of the other window; and indeed the style of both the windows on each side of the center one, correspond with the most regular variation, and in the most pleasing and most harmonious manner.

On the lowest pane of the third---the great center window, my family arms are emblazoned. Above them on each side, appear the level, the square, and other ensigns of masonry, grouped together with wings——insinuating that I have the honour of being a member of that most ancient and honourable body; and alluding likewise to the method, regularity, exactness, and dispatch, which a multiplicity of important business requires.——

The two panes at the sides of this lower one, of the centre window, as well as the side lower panes of the other two windows, exhibit a fine appearance of green and flowery meadows, with a fine river from corner to corner, sweetly gliding thro' the charming scene; and over the whole a serene sky. The verdant plain which delights and refreshes the eye, is an emblem of Hope and of Health---as well as of the salubrious effects of exercising * on Nature's carpet---and under the sublime canopy she has so amply stretched out.

The element of water was represented by the ancients with a crown and sceptre, as it was reckoned to have dominion over the other three, and as being the most friendly and most essential to animal as well as to vegetable life. Hesiod the Greek poet says, beautifully, that it dissolves the earth, extinguishes fire, ascends above the air, and falling down upon the earth, causes every thing in the world

* Exercitium temperatum sanitatem causat, & conservat caloremque naturalem comfortat. Arnaldus, de regione Sanit. c. 3.

to

to grow. Hence it was held in so much veneration among the ancients, that it was used for their most solemn oaths, according to the 6th Book of Virgil's Æneid, and it is confirmed by Tomaso Tomai's Idea of the Garden of the World, cap. 24.

On the second central pane of the middle window—— fine figures representing electrical fire, air, and magnetism are most beautifully exhibited. The whole group is in allusion to these three great principles being the different faculties as it were of the *anima mundi*, or material soul of the universe——pervading, supporting, and vivifying all created things*.

The fine female figure which is the principal, and which represents Electra, or the goddess of the pure elementary fire of the philosophers, sits on the clouds, and is cloathed with light: she holds in one hand a bundle of electric fire to subdue and kill diseases, and in the other a censer of the same moderated, lambent and genial, inscribed Sanitas, or health, and in which sports a salamander. On her breast she wears a very large diamond in a circle of gold ——to denote the superior lustre——the supreme excellency——and the eternal duration of the mighty and salubrious influences, of electricity, magnetism, and vivifying air——as well as the high degree of usefulness to which I have brought them in the cure of the most inveterate and hitherto untractable diseases.

This charming figure is seated on the clouds, and cloathed in the white robes of light, to denote that that portion of elementary fire which accumulates and is carried about in the air, is most conspicuously seen in flashing from cloud to cloud; and to denote likewise the high value of that health which the judicious application of it dispenses. She is in the attitude of looking upward! which indicates that we ought constantly to look up, and depend for knowledge and direction in every thing we undertake, upon HIM! who is the source and perfection of all wisdom, power, life and goodness!

Notwithstanding the radiant effulgence of the electrical light, as here exhibited, appears very great, yet a sort of golden veil spreads over the whole, seeming at the same

* ——Deum namque ire per omnes——
Terrasque tractusque maris, cœlumque profundum, &c.
Principio cœlum & terras, camposque liquentis,
Lucentemque globum lunæ Titaniaque Astra
Spiritus intus alit; totamque infusa per Artus
Mens agitat Molem, & magno se corpore miscet.
VIRG. ÆNEID, lib. vi.

time

time to obſcure and to heighten its brilliancy and ſtupendous glory!——The former alludes to the groſs ignorance, fatal errors, and ſuperſtitious abſurdities of the old practice of phyſic being now happily corrected and diſperſed by the important diſcoveries and improvements which of late years have been made in medicine, and in moſt branches of philoſophy; and the golden veil implies that theſe three great agents are ſtill, comparatively, but very imperfectly known to us, and that ſome of their greateſt and moſt wonderful appearances and properties are as yet hid, and will perhaps for ever remain ſo, from the bodily as well as from the intellectual eye of mortals.

On the pane to the right of that juſt now deſcribed, is exhibited the figure of Health; and on the other to the left, are dimly and at a diſtance ſeen, the figures of Diſeaſe and Death. The former, or the art of medicine, which ought to have experience for its foundation and ſupport*, is allegorically repreſented by the figure of a reſpectable matron† dreſſed in green, the ſymbolic colour of hope—as it promiſes health to the ſick. In the left hand ſhe holds a knotty ſtaff with a ſerpent twiſted round it; and at the right is a cock. The knotty ſtaff indicates the difficulties that occur in the ſtudy and practice of phyſic—the ſerpent was conſecrated to Æſculapius, and was eſteemed of great uſe in medicine by the Greeks and Romans;—and the cock is the emblem of vigilance. The genial rays from the ſun which appear over her head, denote the influence of this glorious luminary on the human body, and on the herbs and other ſubſtances uſed in medicine.

On the pane to the left, Death is ſeen at a diſtance, and appears ready to ſtrike a diſeaſed victim—an object meagre, wretched, helpleſs!

——————Many are the ſhapes of death,
And many are the ways that lead to his grim cave.
MILTON.

On the centre pane of the great centre window is exhibited a moſt divine figure of Apollo!—the fabulous God of

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* Per varios uſus artem experientia fecit,
Exemplo monſtrante viam.
MANILIUS, lib. i.
Multitudo temporis facit experientiam.
ARISTOT.

† See A Complete Body of Iconology, lately publiſhed by Mr. George Richardſon, Architect, a moſt uſeful and moſt beautiful work, in 2 vol. 4to.

Medicine

Medicine and Muſic, and the father of Æſculapius. He is painted in a ſitting poſture to denote the quiet and eaſy repoſe of thoſe who are in health, and he leans on his harp, to ſhew, 1ſt, that he bears rule in heaven where all is harmony; 2dly, that the ſpheres and every thing in the univerſe, agreeable to the *firſt* great principles and laws interwoven with their nature, move on with the moſt perfect harmony and regularity, unalterably the ſame in every age; —and, laſtly, that on earth muſical ſounds compoſe the mind, refreſh the ſpirits, caſe pain, and reſtore health.

Over Apollo is ſeen a figure of Victory crowning him after he had ſlain the ſerpent Python, (which lies dead at his feet) the devourer of the human race. The vanquiſhed ſerpent is repreſented with wings, to denote the terrible, ſwiftneſs and unexpectedneſs with which diſeaſes frequently come upon mankind;—and the exceeding brightneſs of the light which ſurrounds Apollo, is meant to ſignify the power with which true religion, liberality, and ſcience diſſipates the diſhonourable ſhades of prieſt-craft, quackery, ignorance and ſuperſtition.

At the top of this centre pane, over the figure of victory (in a line with the medals of the Empreſs of Ruſſia and the Queen on the other windows) depends a medallion in *relievo*, with a head of our moſt Gracious Sovereign, his preſent Majeſty!

Still higher, on the fourth pane, the king's arms are fully and moſt beautifully emblazoned—over which appears the celeſtial crown with the motto "ALTIORA PETO!"

On the pane to the right of the Britiſh arms, emblems of commerce—of the ſciences—and of the arts, are very expreſſively delineated;—and the other pane to the left exhibits a noble group of martial arms, bound together with red and white ribbons; and on the top a heart encircled with laurel and olive branches. The arms bound firmly together with one heart at the top of them, denote the luſtre and invincible ſuperiority of the Britiſh arms, when under the happy influence of public and private virtue, confidence in adminiſtration, and of unanimity in councils and exertions. The white and roſe-coloured ribbons are emblems of love and innocence—but the love here meant, is far ſuperior to ſenſual love, and ſuperior even to the boaſted *amor patriæ*: it is that which, ſupported by integrity, melts with benevolence to the whole human ſpecies —while it is ennobled by thoſe liberal and exalted apprehenſions of the Deity, which we acquire by frequent—aſſiduous, and reverential views of his works and government in the natural as well as in the moral world! —The laurel and olive branches which crown the whole, allude

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to the ſweet recompence of a glorious war, and to the flouriſhing ſtate of commerce, arts, and ſciences in times of peace and general tranquillity.

On the panes above the two laſt deſcribed, are ſeen twinkling in mild effulgence, the diſtant ſtars—the moon alſo—and ſome of the other planets which compoſe our ſolar ſyſtem. They give a ſolemnity to the ſcene, at the ſame time intimating their powerful influence on human bodies, as well as on the terraqueous globe we inhabit.

On each of the three windows is deſcribed the figure of a crucifix, by the harmony of the ſubjects and deſigns, and by the uniformity of the ground-work colouring of the ſurrounding panes. This figure was choſen becauſe it exceedingly delights the eye, and becauſe the croſs is the eſtabliſhed enſign of our moſt holy Chriſtian Religion. The three croſſes thus ſtanding each on a rock on the bottom panes, are expreſſive of the ſtability, and cordial ſolidity upon which the faith and hopes of a true Chriſtian are founded; and I ſhall now conclude theſe ſketches with attempting to give my reader an idea of the higheſt pane of this centre window, which, with the top ones of the other two windows, form the moſt beautiful, moſt inſtructive, and moſt magnificently glorious picture or leſſons that can be conceived, or attended to.

As the riſing and the ſetting ſun on the loweſt panes of the windows to the eaſt and weſt of this centre one, were emblematic of the morning and the evening of human life, ſo the ſun blazing in its meridian ſplendor on this higheſt centre pane of the centre window, alludes to the zenith or ardent high noon of our mortal exiſtence. The whole of the pane is filled with the glory or celeſtial light——the centre exhibiting an equilateral triangle, which is the uſual ſymbol of the Trinity, and in the midſt of the triangle in the original Hebrew characters, the word JEHOVAH is inſcribed. The uniform ſteady whiteneſs of the centre of the light, implies that the GREAT SOURCE is ſpotleſs, pure and permanent; and the yellowiſh diſcoloured appearance of ſome of the rays which proceed from it, ſhew that in ſome points of view, or by paſſing through certain mediums, the divine emanations or diſpenſations ſeem, to us ignorant and ſhort ſighted mortals, to militate againſt the wiſdom, goodneſs, and eſſential purity of the Deity!——and againſt the equity and goodneſs of his moral government. At the bottom of the pane under the great luminous triangle is written AD MAJOREM DEI GLORIAM or in more familiar words, LET THERE BE ON EARTH PEACE, BENEVOLENCE, AND GOOD WILL AMONG MEN,—AND GLORY TO GOD IN THE HIGHEST!

On

On the landing-place, above the ſuite of apartments already deſcribed, in the centre of the great ſtairs, is placed a large fine toned organ, with the uſual variety of ſtops. This organ, a couple of clarionettes, a couple of mellifluous German flutes, and one of the ſweeteſt female voices in England, compoſe my band of medical muſic. For the powerful and moſt ſalutary effects of which, I refer my reader to my treatiſe on the effects of muſic on the human mind and body, and its influence in the prevention and cure of diſeaſes, inſerted in my General State of Medical and Chirurgical Practice.

The winding ſtaircaſe is terminated at top with a magnificent glaſs dome, which while it ſteadily lights the whole, is extremely favourable to the muſic; indeed there is nothing to deaden or obſtruct the ſounds; for the ſonorous metal baluſtrades, the poliſhed mahogany rails, and the ſtuccoed walls painted in oil, undulates and reverberates the ſounds in the cleareſt, ſweeteſt, and moſt diſtinct manner;—and the muſic gallery is ſo well contrived as to fill every room in the houſe with ſuch melodious ſounds and modulations as are ſuited to the various caſes, complexions and conſtitutions, which daily ſolicit my attention.

To the right of the orcheſtre, in the front of the houſe, is a ſpacious and delightful room, in which among other parts of the apparatus here fitted up, is a completely inſulated magnetico-electrical bed,—the firſt and only one that now is or ever was in the world. In the room adjacent, which is my library, a great cylinder is fitted up which produces the celeſtial fire, which when impregnated with the balmy vivifying effluvia of reſtorative medicines, and oriental eſſences, paſſes along proper veſſels incloſed in maſſy glaſs tubes, &c. through the partition wall.—

To the left of the orcheſtre are ſome very commodious lodging rooms. On the ſixth or attic ſtory, beſides lodging rooms, there is a large reſervoir or ciſtern of very fine water, connected with large boilers, and commodious baths, cold or warm, ſimple or medicated, of various ſizes, for children as well as for grown perſons.

In order to complete the ſketch of the apparatus, it may not be amiſs to mention that ſome parts of it are ſo curiouſly contrived as to be portable in my chariot of buſineſs. A ſmall but very powerful electrical and magnetic apparatus is ſo ingeniouſly conſtructed as to fit in, to the right under the ſeat: on the left is placed a caſe with various veſſels, tubes, &c. for the production, conſervation, and application of fixed, nitrous, dephlogiſticated, ætherial and vivifying air;—and in the centre is a ſmall medicine cheſt, with ſuch powerful and precious medicines, &c. as I uſe

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in dangerous and desperate cases. The whole carriage, within and without, is the workmanship of some of the first artists in Europe. It is an elegant crane neck, contrived to run very smoothly on account of the apparatus :—it is lined with blue velvet and painted in the most masterly style. On one door appear sundry diseased persons offering incense to a statue of Æsculapius. On the front pannel, Æsculapius introduces the sick votaries to the blooming goddess of Health. On the other door he leads them onward, presenting them to the goddess of Joy and Pleasure ; and on the back pannel, a beautiful figure of victory is seen crowning Apollo the god of physic ! and the father of Æsculapius, after he had slain the serpent Python—the devourer of the human race. On the side pannels are grouped the emblems of the sciences under drapery of purple and gold, with wreaths or garlands of flowers most exquisitely coloured from nature, among which are introduced medallions with the family arms, crest, &c. ——The paintings, the japaning, and the gildings are so completely done with the high transparent French varnish, and so highly polished as to give to the whole the appearance of the most brilliant plate glass.

Thus, have I had the honour of exhibiting to my courteous and intelligent reader, a general yet very inadequate sketch of my medico-electrical apparatus——to complete which several thousand pounds have been expended, and still many more thousands in acquiring the full knowledge of its application in the prevention and cure of diseases. After what hath been said it may be unnecessary to mention that the most precious treasures of nature and of art have contributed to its formation and embellishment, even Mr. Cox's stupendous Museum itself—very largely—and I flatter myself that it will be found to do honour to this learned age, and to that Queen of Islands upon which I have the happiness to live :—in one word, to complete this astonishing assemblage of healing influences, and to give it the pre-eminence it has acquired over every thing of the kind that ever appeared *, or perhaps ever was

* Most of the electrical apparatus which I have seen in the world, when compared with this, are mean, awkward, and contemptible; but at the same time good enough for the childish, nonsensical tricks that are generally played with them: especially in the public lectures or exhibitions of electrical experiments: on the contrary, the apparatus which I have had the honour of constructing, daily proves itself worthy of ranking among the most valuable of all the acquisitions, which in ancient or in modern times have enriched medicine, or dignified the healing art !——

thought

thought of, the four quarters of the globe have been ransacked, and the four elements themselves, air, earth, fire and water have been courted so as seemingly to blend or even alter the immutability of their respective natures——living imprisoned, jaring and reluctant,——or dying in tortures on a human rack——acquiring new powers, or assuming new natures in the mighty——the tremendous conflicts!——thus subjecting as it were, NATURE herself—to Man!

In describing the apparatus in the apartment, No. III, (sacred to harmony and contemplation—religious and philosophical) I mentioned a very large Bible being placed on a pedestal at the top of the room. Agreeable to what I then promised I will conclude the book, with mentioning the purpose for which the Bible is here placed. It is for one of the most useful—most decent—and most cordial of all purposes;—namely, for family worship!——As my whole time, as well as the time of each individual in my family is devoted entirely to business, we go to bed at as early an hour as possible, and we are called up every morning of the year at five o'clock, by a bell, which is rung by the watchman, who is stationed at the door. By half past five the whole family is assembled in this apartment, where a *selected* chapter of the Old Testament and *another* of the New is read, after that a solemn hymn, a psalm, a voluntary, or *selected* piece of sacred music is breathed from the organ, and I conclude the delightful exercise with reciting THE CHRISTIAN'S UNIVERSAL PRAYER, which is only a paraphrase on the prayer that was dictated and recommended to us by our Saviour Jesus Christ!—in which, the elevation of the mind,—brotherly love, universal benevolence, charity and forbearance, and an humble yet cordial dependance on God, seem to be the principal duties and dispositions which our Lord means to inculcate; and the beautiful simplicity of the words is truly admirable. My family is composed of members of the three great churches of England, Scotland, and Rome; but as we are all persuaded that we are creatures of the very same species, descended from the same Great Parent, and all have the same desires, namely, happiness *here* and HEREAFTER, we join together with perfect harmony and unanimity in praising the Sovereign God of the universe! in expanding and illuminating our souls by viewing his wisdom, power, and goodness in the natural and moral worlds;—in endearing each to one another, and to the whole world, and in attuning our minds by these sublime exercises, to the cheatful and conscientious discharge of the various duties and avocations of the ensuing day.

Too many persons now a days, ridicule the notion of praying at all. They say, that either God does not regard

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the prayers of mortals, or if he attends at all to the *particular* affairs of this world, or to the circumstances of individuals, he knows best what is most proper upon every occasion, and will bestow upon his creatures, such good things as he pleases, without being asked. To these things I will not presume to answer. I hope however, that millions of rational beings have felt, and that while this world endures, millions will continue to feel it their highest pleasure and privilege, as well as their duty, daily and habitually to address their God in prayer;—those especially who have the happiness to do it through the all-prevailing and all-blessing medium—Jesus Christ—the Son of God—and the Saviour of the world!—For my own part, I am perfectly convinced, that prayer is of the greatest benefit to human Beings, *whether God hears them or not.* Because it is impossible for us to accustom ourselves to deplore our imperfections, weaknesses, and sins—to humble and purify ourselves as in the more immediate presence of God!—to enlarge and elevate our minds with exalted apprehensions of his supreme Goodness, Omnipotence, and transcendent Glory!—it is impossible, I say, for us to accustom ourselves earnestly to desire and to pray for humility, meekness, benevolence, wisdom—or even for temporal prosperity, without being bettered in our dispositions, harmonized in our mind, and influenced in all our conduct, by the reiteration of such impressions and desires; and we must be led, even insensibly as it were, to take such human steps as are necessary, and most likely to procure them—even by our own prudence, moderation, and industry. On such grounds as these, therefore, I hold prayer to be at once our duty and our interest; and I defy the whole world of deists, infidels, and scoffers to disprove the force and justice of the above remarks.

While it is universally acknowledged, that nothing is more destructive of health than wrath, pride, anger, and all the inordinate passions of the mind, it is also generally allowed, that nothing contributes more to the preservation or recovery of good health, than peace and complacency of body and of mind. The soul of man must have a rest and support; and that support—that rest which it incessantly pants after, cannot be found in any thing mundane or temporal. Now tho' that sweet and sacred rest which I have just alluded to,—that divine and cordial tranquillity which the rational soul pursues with such avidity through life,—lies far—far beyond our horizon; yet, as it may be seen, and tasted as it were, in religious exercises, and in enlarged views of the wisdom, power, and goodness of the Deity! I conceive that it is my duty, from medical as well as from moral motives, to present the public with the follow-

ing piece of devotion, which I compoſed ſeveral years ago, with a view of impreſſing more ſtrongly the beauty and importance of our Lord's Prayer on my own mind, and on the mind of each individual under my own roof. It is that which I uſe every morning in family worſhip,——and every evening in my own cloſet. I hope that ſome comforts and advantages may flow from it even in public worſhip, as well as in private meditation. It is calculated for the more ignorant and thoughtleſs part of the world——who are wont to run over the original prayer, without attending to its beauties and importance; but I truſt that this paraphraſe will be found calculated to expand the ideas, inflame the devotion, and to let out a more copious and a more acceptable flow of the good and charitable affections of the heart of the liberal and more enlightened Chriſtian, as well as to arreſt and fix the attention of the mere lip-worſhipper: for, regardleſs of the churches of England, Scotland, or Rome,——regardleſs of every other church, without exception, in the world, and of all the little pitiful ſects which diſſent from them*, I have endeavoured

* At this my courteous reader will ſmile, and perhaps be deſirous to know what religion I am of. For the ſatisfaction of ſuch, I muſt tell them, that I am moſt inclined to be a Quaker, becauſe they live quietly, and do not fight. But, in fact, I am neither Quaker, Mahometan, nor Jew. I am ſhocked at the more than brutal ſtupidity of the atheiſt (if ſuch there are); and I feel too ſenſibly the need of a Saviour, and the beauty and ſimplicity of his precepts, to reject the doctrine of Chriſt. Could I find a Church without a pale, founded on univerſal toleration, love, and liberality;——purged of parade, darkneſs, grimace, pride, prieſtcraft, and perſecution;—permitting each individual to worſhip God peaceably in his own way, and according to his own conſcience, while he happily enjoyed every privilege and immunity in common with thoſe about him,———I would declare myſelf a member. True policy and genuine religion, are like their objects! confined to no ſect, form of worſhip, or country: and they will at length be found to be diametrically oppoſite to darkneſs, myſterious ceremony, and compulſion of every kind; they ſhould be permitted to deſcend, and to ſpread ſweetly and ſilently, like the dew and the light of Heaven, refreſhing, chearing, and nouriſhing every thing on the face of the earth;---while ſeverity, myſtery, reſtrictions, and perſecution, like froſt and darkneſs, chill and intimidate every latent principle of attachment, goodneſs and elevation —blaſting like the lightening,---rooting out, and ſweeping away like the tempeſt, every thing within their baleful

to adapt this prayer, like the divine original! to the humble, good, and pious heart OF EVERY DENOMINATION on the face of the whole earth——wiſhing that it may give new wings and ardour to the ſoul in its intellectual progreſs, till every faculty and diſpoſition, enlarging and refining by its far extended views, and celeſtial intercourſes! it melts at laſt and flows out in benevolence towards the whole human ſpecies, and in love and admiration of the great eternal Creator and Preſerver of the univerſe!

After all, it cannot be ſuppoſed that parade, myſterious ceremonies, or ſet forms and arrangements of words, are particularly regarded by THAT BEING who ſees and ſearches the heart; it ſeems therefore that the true diſcipline, enlargement, and purification of the mind; or in other words, that the delightful elevation of true devotion,—the ſweet enthuſiaſm of rational religion,—our acceptance with God----or our chance of eternal ſalvation---depends not upon praying

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reach. Indeed, to confeſs the truth, I have myſelf experienced, that it is of little moment where, or among whom we worſhip; or whether we ſit, ſtand, or kneel. Often, alas! have I found my affections cold, and my mind abſent when kneeling; and ſometimes in walking my ſoul has melted, and I have been preſent as it were with God;—in ſtanding, as ſome churches preſcribe, I have made no advances in godlineſs, and in laying my ſoul towards the Deity, hath been tranſported with admiration, gratitude and love. In a Synagogue my mind has been compoſed with reverential awe, or inflamed with holy rapture; and in my mother Kirk, my devotion has often been very languid. In the Greek Church, and in the Church of Rome, my heart hath been touched—my ſoul rapt!—and all its fine feelings called forth—and in the Church of England I have yawned at the moſt ſolemn, and moſt important parts of the ſervice: ſo that on the whole, I find, that it is not in what we profeſs—the church we attend—nor in the poſture and ceremonies we obſerve, that true devotion and acceptable religion conſiſt.—— No. It is in the frame of our mind towards the Deity, and towards our fellow creatures. If that be meek and lowly—— if that be pure and humble—— if that be grateful and affectionate——if that goes forth in praiſe and admiration, ardent and enlightened to God!---and in peace, benevolence and kind actions towards the whole univerſe!---all---all is well!---we are of the true religion---we are of the Univerſal Catholic Church---we are among the children of God!---and the heaven which we find already begun in our hearts on earth, we ſhall enjoy, eternally improving, in every future ſtate of exiſtence!——

and

and preaching—upon parade, grimace, faſtings, and abſtaining thankleſsly, reluctantly, and unnaturally, from temperate and natural indulgences;—but that they muſt ſpring from habituating ourſelves to thankfulneſs and moderation in enjoying----to regularity and contentment, in our duties and ſituations——to the ſtudy of wiſdom——and the practice of every human——and of every Chriſtian virtue! and let me conclude the whole, by aſſerting, from the *full* ——*decided*——*and moſt cordial conviction* of my own mind, that peace, honour, and happineſs, temporal and eternal, are moſt likely to be obtained by a proper attention to the above by enlarged and minute philoſophical views of the formation, connections, beauty, harmony and deſign of EVERY THING in the natural, and in the moral world;—by viewing too, on the largeſt ſcale, and in the moſt ſtriking lights, the ſtupendouſly ſimple, harmonious, and eternally fixed laws, which animate, connect, and regulate the whole, from the minuteſt inſect or particle of matter,——to the hugeſt worlds, and brighteſt intelligences!—worthily contemplating, humbly emulating, and with reverence, love, and admiration ſoaring towards the all-creating and all-ſuſtaining BEING!—EVEN THAT BEING!!! —infinitely perfect!—ſupremely glorious!—and ſupremely good!—whoſe due praiſes no words can expreſs—and whoſe adorable attributes—the moſt exalted ideas of archangels cannot ſufficiently comprehend!——

THE

CHRISTIAN'S UNIVERSAL PRAYER*.

" Prayer is the ſupreme—the great Mother Duty: all other Duties and Virtues are its Progeny;—are brought forth, nurſed, nouriſhed, and ſuſtained by it. Devotion is the ſole Aſylum of Human Frailty, and ſole Support of Heavenly Perfection: it is the golden Chain of Union between HEAVEN and EARTH—— brightening our proſpects, and keeping open the bleſſed communication." DR. YOUNG.

* The firſt idea of writing this prayer was ſuggeſted by hearing one evening the celebrated Mr. FISCHER play on the Hautboy, with inimitable ſweetneſs, *his long-winded* variations on ſome fine old tunes. I was deſirous to know what effect that would have when extended to literary compoſition—I made the experiment as ſoon as I got home, on the Lord's Prayer, and wrote the following in bed, before morning.

After this manner therefore pray ye: MATT. vi. 9.

OUR FATHER—our good and gracious Father!—thou permitteſt, nay teacheſt us, to addreſs thee by that affectionate—that endearing appellation.—How great the privilege!—How comfortable the condeſcenſion!—With humble confidence, therefore, and with cordial affection, we look up to Thee, and graſping, with the arms of kindneſs and compaſſion, not only our kindred and our kind, but the whole Univerſe, we addreſs thee jointly and in their behalf, not as MINE only, but, as thou haſt taught us, as OUR Father—WHICH ART IN HEAVEN! who art neceſſarily, and eternally, exiſting in Heaven,—in regions of purity—of peaceful ſerenity,—of intellectual light, and of univerſal love!—Are we, then, THY Children—the Children of ſo great a Father!—Deſcended from thee, are we too to exiſt eternally?—How ſublime!—how animating the idea!—Enlarging therefore and enobling our minds with the contemplation of thine infinite wiſdom, power, and goodneſs which is ſo viſible in all thy works; and humbly imitating thy glorious perfections, teach us, O Heavenly Father, to think—to ſpeak—and to act as becomes the Offspring of ſo high a Parent;—and, whilſt in our minority, unable as yet to enjoy, and unworthy to poſſeſs the Inheritance we may hereafter through thy mercy attain,—O grant, that chearfully ſubmitting to every neceſſary diſcipline,—and anxiouſly cultivating every divine diſpoſition, we may clearly diſcern, and ſteadily purſue thoſe paths which may lead us finally home to Thee, Our Father who art in Heaven!—HALLOWED BE THY NAME,——thy great and holy Name! Ever, and by all, be it mentioned with humble, and with hallowed lips; and by whatever appellation or deſignation,—by whatever figure or form, we conceive of thee, or preſume to expreſs thy nature or thy name, ſtill be thou hallowed——ſtill be our minds impreſſed with awful reverence, and our ſouls with admiring love.——We, therefore with proſtrate hearts, but with pure and elevated affections bend at the throne of Grace, before thee Our Father who art in Heaven and on Earth ſupreme!——praying——that THY KINGDOM COME——thy bleſſed Kingdom of univerſal charity, purity, holineſs, and boundleſs love;——we humbly, yet ardently pray that it may come among us,—that the intellectual light of thy ſpiritual Kingdom may illuminate every mind, and in truth and ſimplicity be eſtabliſhed in every heart: — innocence, alas! is not there to ſupport it, but O ſtretch forth thy

merciful

merciful arm; cleanſe us from ſin; and build it on humility, ſincerity, and love :—— and when eſtabliſhed——Oh! let not the indolence or depravity of our nature, nor the wild guſts of wayward paſſions, diſturb the intellectual harmony, obſcure the celeſtial light, or ſubvert the divine oeconomy of thy heavenly Kingdom.——But, if the full tide of Paſſions and Corruptions ſhould in our hearts prevent that all-bleſſing eſtabliſhment*——change, graciouſly vouchſafe to change,——O thou great Ocean of goodneſs and mercy!——the dark and polluted ſtreams into ardent torrents of contrition, that our Souls, through time and in eternity, may be expanded, elevated, illuminated and poured forth, with thankfulneſs and delight towards Thee—the great—the inexhauſtible Fountain — For this happy purpoſe——THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN,——thy bleſſed will, thy righteous laws, which thou haſt been pleaſed to write in every heart, in ſuch characters, as even the blackneſs of ſin, nor the futility of faſhion, cannot wholly obliterate;—thy bleſſed will, which in the divine purity and ſimplicity of its native light, ſhines forth graciouſly revealed in the Goſpel of Peace, O may it more univerſally be done on Earth, even with thoſe pure and elevated affections, with which it is done in Heaven.——For that purpoſe, O thou Eternal Source of all things! be pleaſed to ſhine more and more on thy Word and Will :—— and may the Divine Light be ſo powerfully reflected on every mind, that we may thereby be led into the path of Peace; and may the ineffable bleſſedneſs of thoſe who do thy will on earth, be loudly proclaimed, and powerfully transfuſed from heart to heart;——'till the holy ardour, becoming univerſal, transform human into divine :—till mortals, doing thy will on earth, be charmed with the ſupreme BEAUTY OF HOLINESS, and, cultivating more and more the delightful intercourſe, feel the tranſcendent bleſſedneſs of raiſing their minds toward thee in contemplating the wondrous excellence of all thy works, of cleaving to Thee, the Rock of Ages,—the centre of all perfection—the ſource of all good!——and in doing thy Will on Earth, as it is done in Heaven.——GIVE US THIS DAY OUR DAILY BREAD,——day by day, O moſt bounteous Being!——this day, O liberal Father, do we beſeech thee to beſtow upon us——ſuch a portion of the Bread of Life, as may nouriſh up our Souls to the enjoyment of an eternal exiſtence:*—and we likewiſe look up to Thee, for the bread thou haſt made neceſſary for the comfort and nouriſhment of our frail bodies.——We ſee,

* See the notes at the end of this prayer.

daily,

daily, the uncertainty, and unexpected viciſſitudes of all things ſublunary; and we are convinced that it is our duty, and our intereſt——to wait on thee, praying that thou would'ſt continue to open thy liberal Hand,—to feed us with convenient food,———AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.——We preſume not, O Heavenly Father, we preſume not to ſolicit THEE to pardon OUR offences, unleſs we, from our hearts, firſt forgive ALL thoſe who have any way offended US:—for we cannot expect that Thou, the Omniſcient God,—the pureſt and moſt equitable of all Beings,—wilt pardon our conſtant and highly aggravated offences againſt Thee, our Maker and beſt Benefactor; when we, ſinful creatures, dependent on Thee, and on each other, will not freely forgive thoſe who accidentally, or even wilfully have done us wrong:——fill us therefore with meekneſs, charity, and brotherly love: and ſhed abroad in our hearts, a ſpirit of gentleneſs,—of forbearance—of courteſy, and of univerſal benevolence;—teaching us, not only truly to forgive, but ſincerely to pray for——ALL thoſe who have injured, "perſecuted, or deſpitefully uſed us:"——Then, O merciful Father! then ſhall we look up to Thee, praying with humble confidence, and with cordial aſſurance, that THOU wilt forgive OUR treſpaſſes, as WE heartily have forgiven ALL thoſe who have treſpaſſed againſt us.———AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL,---guide and defend us, O moſt gracious Father!---ſuffer us not to be led into Temptation; but keep us perpetually under the happy influences of thy holy Spirit: the frailty and depravity of our nature, the deceitfulneſs of our hearts, and the importunate ſolicitations of our paſſions, will lead us powerfully and frequently into Temptation;——the ſinfulneſs of the World, and the mighty influence of Faſhion and of HABIT, will entangle us therein;---but Thou, O Father omnipotent! defend us by Thine Almighty Power---reſtrain us by thy ſaving Grace---and deliver us from evil!---from thoſe evils---thoſe temptations---and thoſe ſins---that moſt commonly, moſt ſtrongly, and moſt eaſily beſet us.---In our own ſtrength we are very weak;---in our own greateſt ſecurity utterly defenceleſs;---draw us therefore, Almighty Jehovah! Oh draw us, as it were, "with the ſilken cords of thy love," from our ownſelves---unto Thee;---from the ſinful vanity of ſelf-ſufficiency---into the compaſſionate arms of thy mercy;---there to be ſubdued from the bondage of ſelf-dependance;---there to be purified and faſhioned after Thy glorious Image:---and, O may divine impreſſions, like Thyſelf,

Thyſelf, be permanent;---O cloath us with humility,---gird us with conſtant watchfulneſs, bleſs us with the means of Grace, animate us with the hopes of Glory,---and from hearts thus flowing with benevolence to men, and burning with admiration, gratitude and love towards Thee, may the ſweet incenſe of the unfeigned ardent devotion of every liberal and enlightened mind, riſe pure and acceptable to Thine eternal Throne!---Thus ſhall we not be led into Temptation:---thus ſhall we be delivered from all eventual evil;---thus ſhall we rejoice;---thus ſhall we exult---in Thee Jehovah---Jeſus---the mighty Lord---the Light of Light---the Prince of Peace---the eternal Father! ---FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY,---thine the univerſal---and the eternal Kingdom!---thine the power omnipotent and uncontroulable;---thine the abſolute, and ſupreme ſovereignty of the UNIVERSE thou haſt formed, and doſt ſupport!---and to Thee SOLELY, and ultimately, ſhall redound ineffable and tranſcendent Glory!---Knowing, moſt merciful God! that Thou can'ſt,---we faithfully and cordially truſt that Thou wilt---hear and anſwer theſe Prayers and Petitions, by Thee with wiſdom and condeſcenſion taught,---and by us with humble thankfulneſs adopted.---To Thee, therefore, our Father who art in Heaven!---to Thee, myſterious Three in Unity,---to Thee, the ſelf-exiſting incomprehenſible, and SUPREME FIRST CAUSE---be aſcribed by all Things animate and inanimate---by all Agents, Principles, and Influences---by all Syſtems and Worlds, viſible and inviſible---by all ranks and orders of Beings and Intelligences,——from the central point of the univerſe----to every point on the boundleſs---the inconceiveable circumference!---even from the greateſt---from the higheſt Thrones in the higheſt Heaven!---from the pureſt,—hugeſt---moſt reſplendent---and moſt PERFECT ORB, PLACED ON THE HIGHEST PINNACLE OF THE UNIVERSE! BY THE UTMOST STRETCH OF OMNIPOTENCE! to the meaneſt and minuteſt Being, inſect and atom exiſting in each and in the whole, from the greateſt and higheſt, down to things on the laſt ſcale, and in the loweſt depths of Creation;---even to the particles of matter indiviſible!---to THEE, the great Alpha and Omega---the firſt and the laſt---the beginning and ſupport---the end and the eſſence of all Things,---to whoſe Eye, ever open! the ſun appears dim---or, rather, of whoſe Glory every planet and ſun in the univerſe are but each a ray---each an emanation:---before whoſe Eye! millions of ages paſs in eternal revolution, as do the unregarded minutes before the dim and wavering eyes of mortals;---to whoſe Eye!---to whoſe all-ſeeing Eye! the whole

Univerſe

Univerſe appears but as a point, ſeeing from Eternity to Eternity, the paſt, the preſent, and the future;---who by unalterable laws at the creation didſt ordain the revolutions and motions of every being and planet, and of every particle of matter; and who art perfectly acquainted with the capacity, and with every ſentiment of every mind exiſting in the great circle of thy Univerſe,---to Thee! therefore, ALONE THOU GREAT ETERNAL SOUL OF THE SOULS of the millions of myriads of worlds, of ſyſtems, and of Beings, ſubject each perhaps to different, but each to unerring---each to harmonious laws;—and which occupying the immenſity---the infinity of ſpace, compoſe the ſtupendous aggregate of the Univerſe!----to Thee!——to THEE ALONE! ————O TREMENDOUS GOD!!!———— be eternally aſcribed all adoration, all might, majeſty, dominion, thankſgiving, praiſe and Hallelujahs, even—FOR EVER AND EVER, AMEN!

N. B. On publiſhing this prayer, in order to give as little offence to the world as poſſible, and to pleaſe as many of the little bitter perſecuting churches and ſects as I can, I have uſed ſome phraſes, and expreſſions, which are not very philoſophical, and what is ſtill worſe, which I do not very well underſtand.

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* * *See the petition*, "GIVE US THIS Day, &c." *page* 211. —I have often thought that it was repugnant to the merciful goodneſs, &c. of the Supreme Being, that any human being ſhould be doomed to eternal damnation or miſery. May it not be poſſible that thoſe of dark, ſtubborn, and deformed minds,—who through misfortune or folly, have neglected the diſcipline and cultivation of the heart and intellectual faculties,—or who through perverſeneſs, ſelfiſhneſs, or a certain diabolicalneſs of mind and diſpoſitions, ——delight, and obſtinately perſiſt in diſhonouring the Deity, and in tormenting ſociety, eſpecially thoſe about them; is it not poſſible, I ſay, inſtead of damning to eternity thoſe poor wretches, who by ſuch mental darkneſs and bitter diſpoſitions are ſufficiently damned or tormented here,—— that immediately after this life, their ſoul and body may both be extinguiſhed for ever?——like as in the vegetable world (for there is a great analogy between the ſtructure, formation, and functions of all animal and vegetable bodies) ſome buds and flowers not ſufficiently full of the mild and ſweet radical moiſture, nor properly ſuſceptible of the genial and nouriſhing influence of the ſun, are blaſted as it were, and drop off—equally incapable of benefitting or giving pleaſure

pleaſure in the univerſe, and of ſpringing up at the return of the genial ſeaſon, into verdant leaves, beautiful flowers, or delicious fruits!——the vital principle——the prolific germ—having degenerated and periſhed in its firſt ſtage of exiſtence.——Who knows, then, but that thoſe human ſouls, which through certain principles or imperfections in their original formation or conſtitution, eſpecially when ſuffered ſtill farther to ſour and degenerate for want of the proper and neceſſary diſcipline and cultivation in this world,——who knows, I ſay, but that ſuch ſouls as do not in this life arrive at—or attain to A CERTAIN SIZE, OR POINT, OR DEGREE OF GOODNESS, intelligence, ſweetneſs, and elevation,——ſhall wither, periſh, and drop off like a blaſted bloſſom, or untimely fruit,—for ever and ever.—And, to purſue the allegory,—as there are millions of verdant—beauteous—prolific, and even luxuriant plants, &c. which flouriſh in wild, uncultivated, and ſeemingly barren ſoils—In like manner there are millions of bright and brilliant ſouls, filled, and overflowing with goodneſs, love, and univerſal benevolence,—and highly illuminated with celeſtial—with divine light!——among nations called ſavage*, in a ſtate of nature—unſhackled by ſyſtems—unperverted by art. But who, as I ſaid before in another place, ſhall amply obtain under the œconomy and emanations of glory in future ſtates of exiſtence, whatever hath been with-held from their terreſtrial degrees of perfection. To conclude, is it not probable from theſe conſiderations—is it not more honourable to the Supreme Being! to ſuppoſe—that after this firſt ſtate of trial or diſcipline, ſouls of a dwarfiſh growth——thoſe of a MULISH or monſtrous nature,—and thoſe who have not attained to A CERTAIN SIZE, or to A CERTAIN POINT OR DEGREE OF GOODNESS, INTELLIGENCE, SWEETNESS, AND ELEVATION! ſhall neither vegetate nor flouriſh when this huſk—this outward covering—this vile—mortal---periſhable body drops off;——(this is what I underſtand by the reſurrection)---nor that they ſhall be ſent into eternal torment; BUT THAT (perhaps after a certain full and ſtriking view of the horror and deformity of ſin, and of the beauty of virtue and benevolence) they ſhall either be removed and received into happineſs and glory——OR, UTTERLY EXTINGUISHED, AND ANNIHILATED FOR EVER.

* Here I am reminded of a ſtriking inſtance of this native benevolence to men, and piety towards the "unknown"—the Supreme God! in a young untutored Ruſſian, whom I had the happineſs to meet with ſome years ago, when on my travels through the northern parts of Europe.

I was

I was going to the Gulf of Finland, down the majeſtic river which flows through Peterſburgh to Cronſtadt. After a few hours, this young Ruſſian, or Tartar peaſant, (who ſat next me, for ſo ſo he appeared to be by his dreſs, for he could not ſpeak a word of any language that I was acquainted with) opened a bag and took from thence ſome proviſions, which he very kindly and liberally preſſed upon ALL that were in the boat.

Not knowing what occaſion he himſelf might have for them, I declined partaking with him, till by repeated refuſals I found he was mortified to the extremeſt degree, becauſe we had in dumb ſhow been particularly attentive to each other from our firſt ſetting out: he, indeed, was at laſt ſo much affected that the big tears rolled from his bright and intelligent eyes.——While I was eating very heartily of his little proviſion, a bruriſh fellow who ſat oppoſite to us, a commander of an Engliſh ſhip, obſerved to me, after a beeriſh belch, that the young Ruſs had got them out of ſome nobleman's kitchen. When we arrived at Cronſtadt, I took the young man with me to the inn I was to lodge at, and we ſlept in a two-bedded room. In the morning as ſoon as it was light, he got out of bed, and had the politeneſs to put on his cloaths without making even a ſhadow of noiſe, after he had looked and liſtened to find whether I was aſleep, ---and imagining that I was ſo, he kneeled down by the window next his bed, and appeared to be very intenſe indeed---in devotion!——He moved his lips,---beat his breaſt very much,---and bowed;——and at length, he bowed down to the ground, and beat the floor repeatedly with his forehead.——his devotions being finiſhed, finding that I ſtirred, and was awake, he came ſmiling to my bedſide, and kiſſed my hand as he had done the night before, with the moſt obliging and moſt affectionate cordiality and kindneſs.------ I never in my life was more deeply affected with an agony of delight;——and I parted with the *ſavage* angel with the moſt poignant regret. Does my reader ſuppoſe that the *civilized and enlightened* Engliſh captain was infinitely more amiable in the eyes of men?—— infinitely more worthy or precious in the ſight of angels——or of God!———

APPENDIX.

CONTAINING

A Short Description of the Composition, Preparation and Properties of the Three Great Medicines, which for the universal Benefit of Mankind, as well as for my own Honour and Emolument, are now sold in almost every City and great Town in the World; --- being perhaps the first advertised Medicines that Sovereign Princes, and crowned Heads! were ever advised or permitted to take.

I. ELECTRICAL ÆTHER!

OR, AN AGGREGATE COMPOUND OF THE MOST ACTIVE FACULTIES OF THE MATERIAL SOUL OF THE UNIVERSE!

THIS admirable Composition is one of the purest and most subtil essences in nature. It is a combination, or concentration of all her elementary powers, and vivifying influences: being an essence extracted by air, magnetism, and the electrical or celestial fire, from the richest oriental aromatics, &c. with the balmiest and most active æther. A few of the richest, mildest, and most cordial roots, barks, seeds, flowers, fruits, gums and balsams, which flow into this great metropolis from the four quarters of the globe, especially those from Asia, and the choicest of the British simples, are under my own immediate inspection selected, properly prepared, and put into massy glass vessels, and upon them is poured a due quantity of the finest ætherial spirit. They are then placed in one of the great metallic globes on the dome of the electrical Temple of Health, in the great Apollo apartment, to be acted upon by the celestial fire, &c. and lastly, the essence is purified by filtration upon a new principle, which prevents all possibility of the finest and most volatile parts evaporating.

The globes are entirely lined with metal in the in---as well as on the outside. They are four in number, each containing full thirty-six gallons. The glass vessels too, are covered

with metal, incloſed in curious magnetic caſes, and their ſtoppers are pierced with tubes and thick metal rods, which end in a multitude of points, from which ſtreams of the electrical fire, &c.---are continually pouring into the æther and aromatics, in luminous and moſt glorious ſtreams.

The immenſe quantity of this vivifying reſtorative fire, &c. which is accumulated in the Temple, flows thus into the medicine through the rods and tubes above-mentioned, and even it, and the magnetic effluvium through the outſide of the glaſſes, &c. to the ſubſtances contained in them: for each of the four great globes becomes a genial, *cool* OVEN, glowing with the plentitude of theſe ſalutary and harmonious influences.

By this curious and moſt wonderful proceſs, like every operation which I perform on the bodies of my patients, with this, or with any other part of my aſtoniſhing and tremendous apparatus, (which, altogether, occupies ten rooms) I have it in abſolute command and ſubjection, acting arbitrarily or at pleaſure on the medicines,---on my patients---or on any part of their body or limbs particularly affected, in any quantity, or with any degree of power, according to the nature of the ſubſtances, or as the various conſtitutions, &c.---of my patients require: in ſhort, the whole of the apparatus employed in making the three Great Medicines mentioned in this Appendix, if ſolid metal, would weigh conſiderably above a hundred and fifty thouſand pounds. After the above account of the compoſition and preparation of the electrical æther, it would be quite unneceſſary for me to dwell on its manifold and ſurprizing virtues. Philoſophers, phyſicians and chemiſts muſt plainly ſee, that by the above means, a rich, yet SIMPLE *homogene*, and VIVIFYING QUINTESSENCE muſt be produced, ---an utter enemy to diſeaſes and corruption,---and a cordial peace-maker in all ſtrife and diſcord in the human body! Theſe facts muſt be too obvious to *every* perſon of even a very common underſtanding, to require commenting upon. I ſhall juſt ſay that for preventing every ſpecies of infection, and for curing all low, nervous, lingering and putrid diſeaſes, nothing on earth can equal this moſt noble quinteſſence which I chuſe to call, ſimply,---*electrical æther*; and as it is much eaſier and wiſer to prevent diſeaſes, than to cure them, I ſhall point out, very briefly, its uſes in the firſt place, as a preventive.

Firſt, then, all perſons who frequent public places, and who regard their health, ought never to be without a vial of the electrical æther, even in their pocket--- thoſe eſpecially who are ſubject to catch colds and dangerous diſorders,---or who have weakneſs and oppreſſions at their breaſt and ſtomach,---or a nervous ſyſtem irritable and relaxed.

It

It is well known, by every perſon who knows any thing at all of medicine or philoſophy, that the air of any place after it has been breathed, and charged with the perſpiration, &c. of even the cleaneſt, ſoundeſt and healthieſt perſons,—becomes not only altogether unfit for reſpiration, but likewiſe abſolutely poiſonous. But how much more dangerous and unwholeſome muſt it be, to draw into our lungs, perhaps for ſeveral hours together, the foul and putrid exhalations which reek from dirty bodies and garments—ſecret ſores—and corrupted lungs!—I am not at all ſurprized at the ſevere diſeaſes and ſudden deaths which happen among both young and old. No; but I am aſtoniſhed that MANY MORE do not happen; and that ſo many rational beings ſhould not ſubmit to the drudgery and danger, not to mention the expence, of attending crouded—nonſenſical—public places. But as it is in vain to oppoſe the tyrannic force of faſhion, or to ſhake off the mighty influence of HABIT, which, with abſolute ſway govern every thing that hath the breath of life, I would adviſe every prudent perſon before they go into ſuch places to fortify their body, and harmonize their mind, with taking a tea ſpoonful of the electrical æther on ſugar, or in any thing they like beſt—and even to ſmell now and then to it in ſuch places when they ſuſpect danger, or when they find themſelves languid or oppreſſed.—By theſe precautions, hundreds of the nobility and gentry in Europe, experience daily from it the happieſt effects; and when they return home faint, relaxed and exhauſted, from over heated rooms, public or private; from enervating indulgencies, too, or from violent agitations of body and of mind—they are preſently refreſhed, recruited, compoſed, and invigorated by ſmelling to the electrical æther for a few minutes, by taking a tea ſpoonful or two of IT, (OR RATHER, of the nervous ætherial balſam) in a glaſs of brandy,—of wine,—or of cold water:—or even by pouring a little of the electrical æther into a baſon or quart mug half filled with hot water, and breathing over it for a few minutes. By theſe means, under God! ſweet, ſound, and refreſhing ſleep, and mental tranquillity, are with certainty procured,—and all poſſibility of diſeaſe or decay, effectually warded off:—and theſe happy effects are rendered ſtill more certain, kind, and laſting, if the perſons will waſh or bathe their face, neck, hands, feet, and private parts—ESPECIALLY THE LATTER, with pure COLD water—or with milk and water—about blood warm. This ſimple and delightful affair of bathing the private parts every night and morning, ſummer and winter, in ſickneſs and in health, in cold milk or water—is of more importance to the bodily health of men and WOMEN, than any thing I have or can mention or inculcate

in this book. If THIS PRACTICE and temperance were invariably observed from our birth, physicians would be almost as unnecessary in the world, as soldiers; and as are such codes of laws and discipline, in church and in state as they are at present ADMINISTERED in almost every nation on earth,—which are in general dark, unreasonable, unjust and diabolical, and extremely contradictory to the spirit, and advancement of true religion, sound policy and the Healing Art, however agreeable to the letter of the law, the canons of the church, or the practice of the Royal College of Physicians. Millions of the human species have felt too sensibly the truth of this assertion.——O Law! O Physic! O Divinity! when—when will ye undergo a necessary ordeal—a thorough, a rational reformation!—As to WARS—I will not mention them; for my whole frame quivers with horror even at the thought of them.—Carnage!—poverty!—devastation!—horrible apprehensions!—and for what? But I beg pardon for making this digression; I beg pardon, I mean, of their Worships and High Mightinesses, the CLERGY!!! the MEN OF WAR!! the LAWYERS! and the physicians, and I will now return to finish the descriptive sketch of the nature and properties of my electrical æther.

In the course of the last winter I had frequent opportunities of observing the good effects of this essence, and of the nervous ætherial balsam, upon many Ladies and Gentlemen who were uncommonly susceptible of the evils which arise from the cold rawness and fogs of this variable climate; occasioning rheumatic complaints in the joints, and still more particularly in the head and face, with swellings of the cheek and gums, sore throats, and tickling defluxions on the breast and lungs. By the use of these two medicines, and by keeping the body open with the Imperial Pills, these complaints which formerly had confined them almost constantly to the house were happily prevented, and in others who were seized as usual, the cough, soreness of the breast, fevers and inquietudes were speedily carried off by the gentle and moderate use of these precious, and most friendly medicines.

But the electrical æther is more especially necessary for those who attend courts of justice, public meetings, sick persons, and those places where hundreds of common people are crammed up in the galleries,—&c. Nothing in nature *is* or *can* be equal to the electrical æther, the nervous ætherial balsam, and the cool open air in curing all, even the very worst, and most confirmed species of low-nervous-putrid fevers; ulcerated and gangrenous sore throats; the small-pox,—mortifications, and the whole tribe of consumptive, dropsical, and paralytic disorders. By only smelling to, or breathing over the æther, and taking now and then

then of it, or of the balſam—the patient always finds inſtant relief, and generally a perfect cure; while thoſe about him, or in the houſe, are effectually ſecured from that dangerous malignancy which often ſweeps off whole families into one common and untimely grave.

As the effects, or rather the medicines themſelves, fly in a moment with the ſwiftneſs of light from the ſun—over the whole ſyſtem, no other cordial whatever in nature has been found ſo inſtantaneouſly and ſo laſtingly to recruit the ſtrength and ſpirits after great fatigue, or violent exertions of body or of mind. They refreſh, brace, compoſe, comfort, and literally ſpeaking, ILLUMINATE, all the bodily,—and thro' them—all the mental faculties; in ſhort, in all ſevere illneſſes, in ſinkings, and in faintings in conſequence of ſevere excruciating pain, profuſe evacuations of blood, &c. and draining weakneſſes of every kind, or from whatever cauſes proceeding, theſe medicines (eſpecially the nervous ætherial balſam) are ALWAYS found to produce the moſt aſtoniſhing good effects, and theſe too, are manifeſted to the patient, and to every one preſent, even the firſt minute they are uſed. For a more particular account of the electrical æther, and the various and beſt modes of uſing it, ſee the printed directions given with each vial.

II. NERVOUS ÆTHERIAL BALSAM!

Or, The reſtorative Ætherial Oil, for decayed and worn-out Conſtitutions.

IF the reader can conceive of the richeſt—pureſt—and moſt ſtrengthening parts of all the cordial and nouriſhing things he is acquainted with in nature---being extracted, purified, exalted, harmonized and concentrated into a ſmall compaſs,---he may alſo conceive of the nature and properties of this precious balſam.

The Peruvian bark, cinnamon, ſaffron, caſtor, lavender, ſage, roſemary, red-roſe-buds, ambergriſe, myrrh, amber, and benjamin;---the balſams of Tolu and Gilead,---and various other balmy bracers, and fragrant aromatic ſtrengtheners are ſelected with my own hands, and prepared under my own eye: a pure ætherial eſſence, combined with a certain portion of the richeſt and moſt genuine wine, is then poured upon the ingredients, and being properly mixed and ſecured, they are placed to macerate and digeſt, like the electrical æther, under the united influences of dephlogiſticated or viviſying air, æther, magnetiſm and electricity, in

one of the four great globes which compose the tremendous pyramid on the dome of the Temple of Health! in the great Apollo Chamber.

From the present general stile of living---from the luxury, folly, dissipation, and enervating indulgences of persons, perhaps of every rank, the disorders which now a days prevail, and which harass and wear out human life, are such as proceed either from condensed fluids, morbid humours, and heterogeneous viscidities in the blood or lymph;—or, from irritation, relaxation and debility of the solids and nervous system. The former however complicated,—however various in their appearances, are very justly attributed to venereal, scorbutic, and gouty humours——and the latter are promiscuously and not improperly termed nervous; they arise chiefly from enervating indulgencies, luxurious and artificial living, and are often so distressing and oppressive to the miserable patient,—as to make riches and honours, and even life itself a burthen—a weary and heavy burthen, which they would gladly,—nay even sometimes—impiously and fatally venture to lay down.

In the former cases, namely, in viscidities and impurities of the blood and juices, from scorbutic, venereal, gouty and rheumatic humours, the Imperials Pills, by and bye to be described, will be found in general the safest and most certain antidote: and in the latter, viz. in all nervous, putrid, and debilitated habits, this nervous ætherial balsam is without exception the mildest and most effectual remedy that can be met with in the whole circle of nature!—for in all nervous complaints and weaknesses;—in all convulsions, epileptic, apoplectic and hysteric fits, in all obstructions and irregularities in the monthly periods of women, particularly at the two critical and most dangerous periods of commencement and final cessation, this Balsam, the Electrical Æther, or the Imperial Pills, are absolutely infallible in producing the happiest effects. For I will venture to say, that there is scarce a menstrual obstruction in the world—however complicated, or however confirmed, but what will be overcome and effectually removed by taking three tea spoonfuls of the *electrical æther* in a pint of cold water for three successive mornings, if the patient is plump and sanguine, but if, on the contrary, she is lean, cold and languid, she must take three tea spoonfuls *of the* NERVOUS ÆTHERIAL BALSAM thrice every day in wine, spirits, or herb-tea, and continue it for only three days. In both cases, and under these opposite circumstances, with due attention to the above directions, a perfect cure will undoubtedly take place; especially if plenty of the medicines be rubbed on the loins and back-bone, and in the former case the application of cold

water

water is made to THE PARTS, hands and feet, for hours daily,—and in the latter case warm wine or spirits and water—be applied daily in like manner.—In both, and in every case, running about in the open air is earnestly recommended.—But when the patient is too much weakened and reduced from the *opposite causes*,—namely, too copious and profuse a flow,—and great debility;—REST, *cool air*,—the application to the parts, and indeed to every part of the human body and limbs of cold milk and water, or red wine, and a course of the nervous ætherial balsam, with an infusion or tea of the Peruvian bark, red rose leaves, and a little nitre, with Bristol or Spa water—will build her up into a rock of snowy alabaster, studded with roses and streaked with celestial blue, making her a lovely and desirable companion!—a healthy and a happy mother!—But for farther particulars relative to these delicate and important matters, see my sheet of "Private medical advice to married Ladies and Gentlemen; to those especially who are not blessed with children"—to be had sealed up, ALONE at my House in the Adelphi, price only One Guinea.

N. B. In the above, such simple, natural, and effectual means for removing the causes of barrenness in both sexes as never were recommended, or even thought of before, in any age or nation,—are pointed out;—and such directions given, as will, if duly attended to, make man and wife sweeter—lovelier—and more DESIREABLE in the eyes of one another.

After what hath been already said, I need scarcely add, that in all scarlet, miliary, jail, bilious, nervous, putrid, spotted and malignant fevers—especially those of the East and West Indies, America, &c. these medicines are absolute and speedy specifics. A person armed and provided with these, and with the genuine powder of Dr. James, need not fear any inflammatory fever or any low, putrid, malignant, or bilious fever or complaint whatever; in any climate, season, or in any part of the terraqueous globe. These will be a most complete apothecary's shop, and reason, common sense, and the patient's own feelings—a *trio* of the safest and wisest physicians.

In every case, therefore, where the patient is low, faint, feeble or emaciated, from *certain virus*, a sharp poverty—or putrid dissolution of the blood and juices;—or from want of a due elastic tone of the solids—arising from a defect of the vital spirits—or of the balmy nervous fluid, this nervous ætherial balsam! has not its equal in nature;—and this I aver CONFIDENTLY, from very much, and very happy experience in actual practice, which in all things is the only infallible guide—the only incontrovertible evindence! Thou-

sands

ſands by it alone, have been ſnatched from the grave*: and ſtill many more thouſands of the human ſpecies when languid and worn out with diſeaſes, exceſſes, irregularities,

* As a proof of this, I have authority to mention the following very extraordinary caſe of a reſpectable and very amiable young lady, a Miſs B. at Mr. Schroeder's Ware-Houſe, (Robe and Habit-Maker to Her Majeſty!) in Taviſtock-Street, Covent Garden,—late Pritchard and Spilſbury's.

About the beginning of laſt March, Miſs B. was ſeized with a ſevere diſorder which broke out on one ſide of her face, and ſpread to her eye, ear, neck and throat. It was taken, and properly attended to, from the very beginning; but nevertheleſs in two or three weeks it had ſpread over both ſides of her face and neck, which with both her eyes and ears, it had ſwelled to a monſtrous degree. The humour was ſo ſharp and ſo exceſſively profuſe, that day and night it would wet and run thro' twenty folds of cloths or handkerchiefs in one quarter of an hour, but notwithſtanding that incredible diſcharge the ſwellings did not abate, and thoſe under her ear, and about her throat, were as hard as a ſtone. The cataſtrophe of the ſcene being now at hand, and the young Lady herſelf, her affectionate Father, and her anxious friends, being alarmed and apprehenſive of the moſt fatal conſequences—the Medical Gentleman who attended her was diſmiſſed, and I was called in. The chilly ſhivering coldneſs, which indeed had been a moſt unfavourable ſymptom from the beginning, encreaſed, now, very faſt.—The terrible humour began to fall inward, and to be abſorbed into her blood, which it diſſolved and broke down into a putrid waterygore; and on the Sunday morning I found her laying with ſcarce any pulſe—cold, ſleepy-like, complaining that ſhe could not now ſwallow, and of a dead coldneſs in her limbs, on her left ſide particularly,—and a want of ſmell and all ſenſe of feeling in one ſide of her noſe. Her face, neck, eyes and ears were entirely covered over with a thick black cruſt or ſcab—like a complete maſk,—ſhe had been quite blind for near two days, and on examining her throat inwardly, I found the mortification there far advanced. From theſe ſymptoms and appearances, joined to what is called the rattles in her throat, which had now come on, and the putrid ſmell which notwithſtanding every precaution, began to ſpread all over the houſe, every body was perſuaded that the melancholy ſcene would be cloſed in a few hours; and I myſelf was apprehenſive that the deadly ſweep in the houſe might be very great; a gentleman, a few ſtreets off, his wife, and ſome of their children and ſervants having been all ſwept into the

enormities and early imprudencies, have been suddenly built up into firm rocks of blooming health, and intellectual happiness.

I shall conclude this short account of the great medicine, by observing, that in all lesser nervous complaints and uneasinesses, occasioned by tea, coffee, adulterated wine, or pernicious liquors; and in all those little lingering fevers,

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grave by a putrid disorder within the space of one week, a few days before:—to whom I regret exceedingly, that I had not the good fortune to be called. But to return. What was to be done!—Miss B. could not swallow but a few drops at a time, and that very slowly, and with the greatest danger of suffocation.

No time was to be lost with the patient, nor any thing left undone for the security of the family. Every window in the house, which Mrs. Schroeder had very judiciously thrown open, and the frankincense and other aromatics which that lady had wisely burned on the stairs, by way of fumigation, were, (with the addition of camphorated æther to sprinkle with) all continued.

I immediately mixed a large vial of my NERVOUS ÆTHERIAL BALSAM, with an equal quantity of the syrup of capillaire to soften it —Of that I gave Miss B. spoonful after spoonful, as fast as she could let it over—till she had taken full the whole of it. That part of it which run out of her mouth was not lost; for it was absorbed by her neck and breast.

In the course of a quarter of an hour, I used no less than three whole vials of my ELECTRICAL ÆTHER on her face, neck, throat, &c.——Another very large vial, containing four ounces of it, was held continually to her nostrils, and some of it a little diluted, was thrown into her nostrils upon her throat inwardly, with a syringe; and an infusion was immediately prepared, of half a pound of the finest Peruvian bark, and an ounce of cinnamon, both in powder, and half a pound of red rose leaves.——To this when strained, no less than half a pint of Mr. Jones's* very excellent tincture of the bark, was added. This was exhibited very often by way of glyster, and a cupful of it drank as often as possible. But before it could be prepared, I had given Miss B. another whole large vial of my nervous ætherial balsam, and had sprinkled the bed-cloaths well, all-over, with my electrical æther —a large blister likewise was applied between her shoulders.

* Mr. Jones, who is a chymist and druggist in Russel Street, Covent Garden, is a man of fortune and character, and particularly attentive in having the best and most genuine medicines that can be procured.

heats and chillineſſes, and thoſe tremors and quiverings of body, and reſtleſs anxieties, dread and horrors of mind, which proceed merely from an irregular circulation of the

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ſhoulders, and one *under* each collar bone, backwards, towards the top of her ſhoulders. What were the effects of theſe bold—theſe great operations!—They were moſt happy! ——They appeared miraculous!——They ſnatched an amiable young perſon——an uſeful member of ſociety——I may ſay, from the very bottom of the grave. What would ordinary medicines—what would, what is called the *regular* practice, have done in this deſperate caſe?—why—nothing. The patient MUST INEVITABLY HAVE DIED. How very fortunate it was for Miſs B. that I was perſonally preſent to direct the proper exhibition of the three great medicines—to which under God! ſhe owes her life! In a quarter of an hour, from the time that the ætherial balſam was *firſt* given to her,——ſhe broke out into a general perſpiration; her pulſe was better;——the fulneſs, choaking, and inability of ſwallowing went off; the rattles ceaſed. At the end of another half hour, all theſe favourable appearances were more ſtrikingly manifeſted:——and at the expiration of one hour more, ſo rapidly did the cold numbneſs and ſleepineſs go off, and the mortification, and putrefaction abate, that I conceived her to be even out of all danger. The putrid morbid matter which had fallen inward, and carried death to every veſſel and fibre of the ſyſtem being now ſo much overcome and ſubdued by the nervous ætherial balſam, and electrical æther. I was determined to loſe no time in carrying as much of it as poſſible out of the body. For that purpoſe, as Miſs B. could not be ſuppoſed to be as yet capable of ſwallowing *pills*——and even if ſhe could, it would have been a conſiderable time before they could have diſſolved in her ſtomach: I therefore diſſolved nine of the IMPERIAL PILLS in a proper vehicle, and gave the whole of them to her in the ſpace of an hour. The conſequence was, that they operated ſo properly and effectually, that I ventured to leave her that ſame night, being called into the city to attend to ſome caſes of great importance.

I had ordered my ſervant to enquire after Miſs B. by ſix in the morning, and a gentleman, (a ſurgeon in the Eaſt-India Company's ſervice) who had the goodneſs to ſit up all night, being on a viſit at Mr. Schroeder's (and to whoſe kind and judicious care we were all very much indebted,) ſent me word that Miſs B. was amazingly better, that ſhe had ſlept ſweetly great part of the night, that ſhe was then refreſhed and cheerful, with both her eyes quite open, and every unfavourable ſymptom entirely gone off.

I ſhall

blood, or from ſpaſms, debility, or relaxation of the nervous ſyſtem,—this ætherial balſam will always be found of immediate ſervice, and by a gentle—perſevering courſe of it, and of the Imperial Pills, duly attending to the directions given with them, a perfect and a laſting cure will in general be obtained. Becauſe by them the blood and juices are purified, ſweetened, tempered, and brought to a pure fluid ſtate, while the ſolids are braced and ſtrengthened, and the nerves ſheathed, nouriſhed, ſteadied and coiled up.

Many fanciful and luxurious people, who are in fact in good health, and who ought by no means to take this precious ætherial balſam, or any other medicine, nevertheleſs accuſtom themſelves to take more or leſs of it, and even an imperial pill or two every day;—with them, or when at any time they are taken into a ſound and tranquil body, they produce no other operation or ſenſation, than a more genial and briſker flow of the animal ſpirits,—and that ſpecies of contentment, thankfulneſs, and benevolent gladneſs of heart, which makes us happy in ourſelves, and agreeable to all about us: but where they meet with diſeaſes and corruption, they encounter them with the boldneſs and majeſty of a lion, effectually expelling them, and leaving a clean and a quiet houſe for health and happineſs to reſide in.

The nervous ætherial balſam, then, is by very far, and without exception, the moſt exhilirating, antiſpaſmodic, bracing, reſtorative, ſtrengthening, and conſequently antiſeptic medicine in the world—infinitely ſuperior to the common tinctures of the bark, valerian, caſtor, ſaffron, lavender, &c.—and infinitely more cordial and mild than the burning inflammatory ſalts, and fiery fetid ſpirits of hartſhorn, eau de luce, ſal volatile, &c.—and the doſe of this great medicine is only a few drops, or one tea ſpoonful or two, on a bit of ſugar, in a glaſs of wine, or in a cup of cold water. But for a more particular account of it, the reader is referred to the ample inſtructions given with each vial.

I ſhall not treſpaſs any longer on my reader's time; ſuffice it to aſſure him, that by continuing the medicines, &c. in one week or ten days more Miſs B. came down ſtairs quite recovered. The black cruſty ſcabs dropt off her face, neck, head, throat and ears entirely; ſhe was once more perfectly herſelf,—and free from every ſpot or appearance—and with a good appetite, and high ſpirits, ſhe has continued perfectly well ever ſince; and thinks that ſhe even enjoys better health than ſhe did before ſhe was attacked with that terrible diſorder:—and, it pleaſed God! that not one individual of that large and reſpectable family ſuffered an hours illneſs from the imminent danger which had threatened them.

III. THE

III. THE IMPERIAL PILLS!

Or, The Univerſal Purifiers of the Blood and Juices!

THIS title was given to them to mark their exceeding ſuperiority over all the analeptic or ſtomachic pills, drops, and medicines that perhaps ever were invented, or which are now uſed in the world,—in all weakneſſes, oppreſſions, flatulencies, cholicky gripings, and diſtenſions of the ſtomach and bowels, eſpecially when thoſe uneaſy, and indeed tormenting complaints proceed from ſcorbutic, venereal, gouty or bilious humours, freting, corroding, and irritating the nervous coats of the ſtomach and bowels;—or from heats, acidities, crudities and indigeſtions, occaſioned by full and foul feeding; exceſſive drinking of hot and foul wines and liquors; heats and colds, or ſurfeits; irregular and late hours as to ſleep; want of exerciſe, and perſpiration, &c. &c.——In all ſuch caſes, the Imperial Pills are conſtantly found to give immediate relief, and if the perſon is prudent and temperate, by a regular and gentle perſeverance in the uſe of them—a perfect and a laſting cure will, with a moral certainty, be obtained.

Theſe pills are a compoſition of the pureſt parts of the choiceſt articles of the *Materia Medica*, combined and rendered ſtill more active, by the united influences of air, æther, and magnetiſm*, according to the true principles of electricity

* Hippocrates, Galen, Celſus, Sir Iſaac Newton, Van Helmont, Paracelſus, Deſcartes, Sydenham, Boyle, Boerhaave, and many others of the greateſt philoſophers and phyſicians, ancient and modern, that ever bleſſed and enlightened the world, *prophecied*, and in all their writings *inſiſted upon it*, that whenever the practice of phyſic arrived to a high degree of perfection, or medicines were diſcovered which would effectually eradicate diſeaſes, inducing health and peace in the body and mind, alleviating the preſſures of age, and lengthening human life to the longeſt poſſible period, it would be done by attending to the ſimple, yet divine voice of nature, and by the united influences of the great primary principles or natural agents which I ſo happily employ for thoſe moſt important purpoſes. Animated by the concurring opinions of thoſe great men,—ſtimulated by the proſpects which were opened to my view by thoſe bright luminaries of ſcience!—— ſhocked, too, at the very tranſcient, rapid and painful progreſs of man thro' this world;—and moreover, almoſt mad at the trifling abſurdi-

ties

and of the philoſophic chemiſtry, and are conſtantly acted upon by theſe powerful and moſt genial agents for ſeveral months in the upper globe, of the pyramidal metal dome of the temple of Health, which globe alone, like each of other three, contains thirty-ſix gallons, and is of the moſt burniſhed gold.

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ties of the ordinary practice in this uſeful but dangerous art—and at the too feeble—or too harſh effect of moſt medicines as commonly uſed,—I was compelled with a certain divine or ſupernatural energy or impulſe, to ſearch for wider and more rational paths, and more effectual means for the prevention and cure of diſeaſes; how far I have ſucceeded thoſe who are acquainted with my medicines and practice, or who even have read my book, will be able to judge.—I will only ſay, that according to my abilities, and agreeable to the ideas and directions of thoſe great men, I have ſtudied and endeavoured to unite every affinity that there is between the elements and man:—between the ſun, moon and ſtars, and man;—and in ſhort between man and every thing in the great ſyſtem of the univerſe (which affects his body, and thro' that his mind) however remotely connected with his frame. But as the *perfecting* all this vaſt and moſt comprehenſive ſyſtem requires a degree of intelligence far—very far ſuperior to what I can pretend to, I truſt that God will raiſe up a ſucceſſion of men who will carry on and perfect what I have ſo happily begun.

In the mean time, I reſpectfully intreat the correſpondence of all men of learning, ſcience, and ingenuity; moſt earneſtly beſeeching every man and woman in the world, *without exception*, to communicate to me perſonally, by their friends, or by letter, any thing that they already know, or may hereafter diſcover, for the cure, alleviation, or prevention of any one diſeaſe; or for rendering human exiſtence longer or happier on this earth: and likewiſe whatever they now know, or may hereafter diſcover for the improvement or embelliſhment of religion, philoſophy, or the uſeful arts; eſpecially in metals and minerals. I will be extremely happy to be favoured with the opinions and conjectures of perſons of ingenuity, of goodneſs of heart, or of excentric brilliant imaginations. And as this correſpondence will coſt each of my friends individually, but a few pence for paying the poſtages of their letters, while otherwiſe the aggregate, centring in me, would coſt probably ſeveral hundred pounds annually; I hope therefore that my liberal, polite, and ingenious correſpondents will continue to have the goodneſs to write to me, POST PAID. Their favours ſhall as uſual be regiſ-

tered,

The Imperial Pills are of so mild and friendly a nature that they are found to agree perfectly well with both sexes and with every age and constitution. They operate first by dissolving all tough, cold phlegm or slime, and other gross, corrupted, bilious and putrid humours, which not only clog and irritate the stomach and bowels, but form a nest and nourishment for those common and most destructive vermin, WORMS——which they effectually kill, evacuate and carry off by stool and urine: after that, by continuing their moderate use as an alterative, without change of diet, confinement, or any irksome restraint whatever, they subdue, eradicate, and expel by stool, urine, and a breathing insensible perspiration, all scorbutic, gouty, rheumatic, venereal, bilious and scrophulous humours, however long they may have lurked and prevailed in the system, preying on, and exhausting the strength and spirits and, undermining and destroying all the springs and principles of life.

Rubbing and exercise are universally allowed to be good for the recovery as well as for the preservation of health. Now these act by exciting the electrical fire in the body which removes obstructions, animates and braces. The Imperial Pills therefore, and the Ætherial Balsam, being filled with the electrical fire, and with the most vivifying particles, promote all the natural and necessary circulations and secretions, and consequently *must* be of the greatest service to those persons, especially to females, who take too little free air and exercise, tho' at the same time they eat and drink very plentifully, and are of a costive or irregular habit. These pills are found exceedingly beneficial in those heats, spasms pains, and uneasinesses in females, occasioned by the *periodical* fulness of their vessels, and from certain other causes: But the good affects in gouty, scorbutic, and rheumatic

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tered, and a true account of the success of what they recommend or have discovered, sent to them in whatever part of the world they reside.——Once more for the honour and glory of God!——for the good and happiness of the human species in general, I earnestly invite, and most solemnly exhort every man and woman of worth, goodness and ingenuity, in whatever sphere of life they move, from the Imperial throne to the beggar's hut—to the above mentioned communications or correspondence; and by benefactions of money or lands, or testamentary donations to establish a fund to defray the expences which necessarily attend printing books, and chemical and philosophical processes and investigations—for the advancement of true, vital, and universal religion, for the improvement of science, and the embellishment

caſes, and in all eruptions, ſores or blotches, however inveterately blended in the blood,—however obſtinately confirmed in the conſtitution—is really aſtoniſhing. The dreadful train of ſufferings which the miſerable patients in the above caſes endure, and even the moſt obſtinate rheumatic ſwellings and weakneſſes of the joints, &c. yield very readily to the ſuperior efficacy of theſe excellent pills;——and they are a diuretic of ſo ſoft yet ſearching a nature, that they generally give very ſpeedy eaſe in ſevere fits of the ſtone and gravel, and by preſevering in a proper courſe of them, they often have been found to cure radically thoſe moſt painful and moſt excruciating diſorders.

But in all leſs grievous, tho' abundantly troubleſome complaints of the firſt paſſages—they are an abſolute ſpecific. For they immediately reſtore loſt appetite, and correct all hot, acrid, and ſour fermentations in the ſtomach and bowels, which they ſo genially cool and invigorate, as to enable them to concoct and extract thoſe fine mild nutritious juices of our food and drink, which nouriſh the body and gladden the ſoul. By theſe means the breath is rendered balmy and ſweet; and the complexion clear, freſh and youthful; and all theſe happy effects are produced inſenſibly as it were, without (as I ſaid before) confinement, particular regimen in food or drink, or hindrance of buſineſs;—their operation, like the nervous ætherial balſam, being ſo mild and congenial to human nature, that they may be taken under any circumſtance, in any climate, or at any ſeaſon of the year, tho' when taken merely as a preſerver of health, the ſpring and autumn ſeaſons are doubtleſs the moſt proper.

The Imperial Pills therefore, while they fortify the ſtomach and bowels, and purge the blood and lymph from

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belliſhment of the uſeful arts;—in the mean time, humane and charitably diſpoſed ladies and gentlemen in and about this Metropolis, may as uſual have an annual ticket for three Guineas; which intitles them to have one ſick or lame POOR perſon or another, continually on the books, to be cured by the ELECTRICAL ÆTHER, THE NERVOUS ÆTHERIAL BALSAM OF THE IMPERIAL PILLS, aſſiſted when neceſſary, with electrical and other operations and medicines. Thoſe who take two tickets pay only five guineas, and are entitled to have two ſervants or poor perſons conſtantly under cure. By this means every human creature in London and its environs, aſſiſted by the affluent may participate of THESE GREAT MEDICINES, and of the benign, healing, and moſt ſalutary influences which flow daily from THE TEMPLE OF HEALTH! eſtabliſhed in the centre of the Royal Terrace, Adelphi, London!

all morbid humours, and *heterogeneous* sharpnesses and viscidities, they so perfectly eradicate all venereal and scorbutic diseases, that I defy the world to bring me any such case if *at all curable*, but what I will radically, speedily and safely cure by a proper course first of these pills, and afterwards of my ætherial balsam, without the use of one grain of that horrible poison, Mercury. Indeed *than* these medicines, there has been no others as yet discovered, whatever quacks and empyrics may pretend, which so speedily and so completely counteract the deadly effects of Mercury, and other violent medicines, which often so tear, shake, and debilitate the constitution as to make the dear bought cure of the primary complaint, no great blessing to the feeble-*unnerved* patient. This singular and most invaluable quality of the Imperial Pills is ocularly demonstrated to the patient and to all his friends, by instantly stopping the highest salivation, throwing off the pocky or scorbutic virus, &c. by stool, by urine, and by sweat:——and by making the quicksilver run off in globules by stool in quantities nearly proportioned to those that had been unfortunately used. Now the universally *allowed*, and *two well known* effects of Mercury are to dissolve and break down the mass of blood into a sharp, watery putrid gore;——and to tear, deaden, and relax the whole nervous system; but the Imperial Pills carry the Mercury and all venereal and scorbutic humours entirely out of the body, restoring the healthy tone of the stomach, bowels, and solids in general;——and the nervous ætherial balsam very speedily warms, and steadies the cold—quivering—tottering body; restoring the balmy crasis of the blood and juices; sheathing, bracing, and invigorating the dry, shrunk and tremulous nerves; and absolutely cures all seminal weaknesses and debility in both sexes, from whatever causes proceeding, but those especially which arise from ill cured, neglected, or improperly treated or repeated venereal complaints, early imprudencies, irregularities, and all unnatural and inordinate exertions and indulgencies. Let the inventors or proprietors of other medicines which are sent abroad into the world, make a parade of their PATENTS, &c.—For these great medicines I never thought of such securities or sanctions. I am not afraid of any one counterfeiting *them*, tho' I find it has been vainly and ridiculously attempted. The compositions are so curious and complex, and the ingredients so very subtil, that they will not bear to be analyzed by even the most skilful adept in philosophical or pharmaceutical chemistry. I repeat it. The ingredients are too costly and too numerous,—the processes too complex and tedious,—and the apparatus employed in the preparation costs too many

thousand

thouſand pounds for moſt adventurers, even of abilities, in the medical or medicinal line to engage with or even to think of. They are now, I find, bought by ſome of the moſt eminent of the faculty, and exhibited in ſevere dangerous and important caſes as their own preparations, and I aſſure the nobility, gentry, and even the faculty who are deſirous of knowing every ingredient in the compoſition of each, or either of the three medicines, that they need only apply to me to be fully ſatisfied in every particular which they feel themſelves intereſted in. To know them is to approve of them; and to uſe them once, is to uſe and recommend them moſt cordially for ever. Such is their intrinſic excellency that they will bear every teſt—even the teſt—the criterion the firey ordeal of experience in the moſt confirmed, and moſt hopeleſs caſes:—for they have been brought to their preſent high ſtate of perfection by long and deliberate inveſtigations of the real qualities of medicines, by the deepeſt reſearches into chemiſtry, enlightened by the important improvements which have lately been made in natural philoſophy; and finally, by the niceſt and moſt aſſiduous attention to the effects and operations of the medicines themſelves, in a moſt extenſive courſe of private practice in this, as well as in various foreign countries; and the invariable reſult of their judicious uſe has been effectually, to prevent, and with certainty to cure moſt diſeaſes to which mankind are obnoxious,—but eſpecially thoſe which the natives of theſe iſlands are liable to at ſea or in foreign countries—inſomuch that many gentlemen, eſpecially of the army and navy would almoſt as ſoon go to ſea without proviſions, or upon a long journey without money as without a certain ſtock of theſe three precious remedies. Indeed, in the hands of people of prudence and good ſenſe, they ſuperſede the need of a travelling phyſician, or of any other medicine cheſt—for they are of themſelves an apothecary's ſhop fully adequate to the prevention and cure of moſt diſeaſes. And ſo thoroughly convinced am I of the univerſal ſalutarineſs, and ſuperior efficacy of theſe three great medicines, that in a VERY few years I will probably relinquiſh the practical part of medicine altogether, but continue to diſpenſe them all over the world, WHILE, for the good of the human ſpecies of every nation and clime,—even for the children of thoſe who ſhall be born a thouſand years hence, I will publickly teach medicine and philoſophy in academical lectures, and from time to time publiſh what I am now compiling, viz. a complete Syſtem of Prophylactic and Practical Medicine; or, the whole art (without even a ſhadow of reſerve) of preventing and curing diſeaſes. Perhaps, likewiſe, I may ſend into the world, a complete and rational Body

of Divinity, or true vital religion; and perhaps, moreover a manual of Human Prudence, and a SIMPLE, yet full and naturally digested code of laws for civil, political, and ecclesiastical government,—submitted with great deference to those, to whom they more immediately, and more properly belong. But to return, I was observing the efficacy of the three great medicines in restoring decayed, consumptive, and worn-out constitutions, or after severe diseases, improper medicines, or hardships and sickness in foreign hot climates. Upon this subject I can scarce say enough. Yet to those who are acquainted with the medicines, every thing that even I *could* say, would be quite unnecessary. What need is there to expatiate on the genial qualities of the sun, which are universally felt, and universally acknowledged?——I will only observe for the information of the world in general, that in all such cases, they moisten, warm, refresh and build up the whole system, with bland, mild, balmy and nutritious juices; and by inducing a free, regular, steady and genial circulation of the blood (*which is the true radical moisture*) spirits, and nervous fluid, or that ætherial invisible principle which actuates the nerves, and which altogether constitute the balmy life of the body; and, finally, by inducing the due and reciprocal action of the solids and fluids on each other; or in other words, that happy *equilibrium*—that peaceful balance! which nature delights in, and constantly endeavours to maintain in the whole visible as well as invisible creation—they produce in the human body that peaceful homogene, tranquil state which we call health, and which is doubtless the natural and original state of all created things: for pain, discord and disease, are so very unnatural, that even pain and disease are only a departure from, and imply a possibility of health,—or the attainment of that state which nature pants after, and which man originally possessed. For every species and degree of pleasure, and of bodily and mental happiness which we enjoy in this world, are only the irradiations or emanations of this primary principle, namely, concord or health. This is the GREAT UNITY!—the root and branches—the flowers and the fruits—the sap and the life of mankind! To contrive and adapt, from the harmonious combination of the four elements acting on natural substances of KNOWN EFFICACY, such medicines as could root out disease, discord and strife from the human body, and produce, cultivate and nourish this heavenly unity, hath been my constant study day and night, for many years. How far I have succeeded—is abundantly obvious. Now this unity or health,---this SELF-REMEDY in nature for all her disorders, was the seal with which God impressed

preſſed every thing at the creation. And it was THIS in man which was emphatically called, " the IMAGE OF GOD." ——This was paradiſe for man! This was the paradiſe of the earth, and of all the elements. ——But man departing from God, and from the innocence and ſimplicity in which he was created, brought diſcord and diſeaſes into his ſoul and body;—from hence proceeds his ſhort and uncertain exiſtence in this world; from hence flow pain, diſeaſe and death; ---and from hence, too, perhaps all evil and commotions within and without, in the natural and in the moral world. All fevers, fermentations, jarrings, reſtleſſneſs, commotions, pains and diſeaſes in the human body, are, therefore proofs of that hidden—conſtitutional peace and health which it has loſt, and neceſſarily gravitates unto, and endeavours to regain, altho' it knows not the way---nor is it always ſo happy as to meet with, or follow, a friendly and unerring guide.

That the above medicines, conjunctly, are ſuch a friend --- ſuch a guide! no one will doubt who has attended properly to the plain, open and ſimple deſcription which I have given of them; nor will any one deny the truth of the fact, who has fairly and prudently uſed them---even in the moſt deſperate caſes.——Theſe great medicines then, will reſtore health and tranquillity---becauſe they reſtore in our body, as I have above ſhewn, that original unity,---balance---harmony or *equilibrium* which nature delights in, and continually ſtrives to maintain in all her works---eſpecially in the human body and mind, as being the moſt perfect and important of all that ſhe has created, or placed on this terraqueous globe!

Theſe, therefore, may juſtly be eſteemed the true and genuine UNIVERSAL MEDICINE!——the boaſted and long wiſhed for *Prima Materia!*——*Aurum potabile!* or *elixir vitæ!* of the philoſophers, chemiſts, and phyſicians of every age ſince medicine became a ſcience——In theſe three medicines, by the wonderful influence of the mighty---primary---ſimple agents upon each other, and upon the ſimple ſubſtances above mentioned, which for ſo many ages have been found ſo friendly to man---is produced and fixed, ---a vivifying---homogene principle which counteracts diſeaſe, inſures health, and the prolongation of our mortal exiſtence. In the balmy bed of theſe three medicines, all elementary and inteſtine ſtrife ceaſes. Here, the active---the irreſiſtable powers of air, earth, fire and water blend their ſeemingly jarring principles, and are at peace. Here with the ſwiftneſs of thought, they meet in one common centre. They kiſs each other as it were,---cordially embrace, and are at reſt in this paradiſial bed. For be it known (and

however

however paradoxical it may appear, it is nevertheleſs a certain---ſublime, and philoſophical truth) that the quickeſt motion, is the moſt perfect reſt. When a boy whips his top into the briſkeſt motion---it turns about with ſuch exceeding ſwiftneſs that it appears perfectly motionleſs---and he ſays it is aſleep. Would not any thing that could paſs from this to the Eaſt-Indies and back again in the thouſandth part of a moment---be at perfect reſt?---could a thought---or any thing that could glance or be ſhot from your eye in London to the fartheſt verge——to the moſt diſtant point of the globe and back again in the millionth part of the time of a twinkle of your eye,——could it be ſaid to move at all?——Surely not.——When the cauſe of diſeaſe therefore is expelled by theſe great medicines they INSTANTLY compoſe all ſtrife. I NEVER ſwallow any wine, ſpirits, or malt liquor, ſtrong or weak, mixt nor unmixt, and yet I undergo daily with pleaſure, cheerfulneſs and good health, more fatigue of body and of mind, than perhaps any other man in London;——If, after the buſineſs of the day, or when I am forced to be up all night when ſent for in great emergencies---I find myſelf faint and exhauſted,---I immediately draw the vapour of the electrical æther with great force into my noſtrils—or pour a few tea-ſpoonfuls of it into a baſon of warm water and breathe over it;---and ordering a few new laid eggs to be beat as it were into a thin oil, and then mixed with ſome ſugar and *very* COLD water, I drink it off, and eating a bit of biſcuit, or dry bread two days old, I find myſelf, in a few minutes, perfectly freſh and recruited. But what always aſtoniſhes me above meaſure is, the ſeemingly miraculous effect of the NERVOUS ÆTHERIAL BALSAM, of which, when I take a tea-ſpoonful into my mouth, by itſelf, or upon a bit of ſugar, I feel my body refreſhed, braced, and ſtrengthened, and my mind enlarged and illuminated, in one moment. It darts its genial ætherial ſoul with the ſwiftneſs of light—or with the inconceivable ſwiftneſs above mentioned, through every nerve---vein---artery!—and that too, without ever entering my ſtomach:---for I never ſwallow any of it, or any thing ſpiritous; but when I have held it in my mouth for ſome time I ſpit forth the groſſer and more inert parts;---or, rather, the ſaliva which had there accumulated. I deſire to repeat, in other words, what I have already expreſſed; namely, that if thro' extreme bodily fatigue and anxiety, I feel myſelf as it were crampt in a cold dark room,---in a moment,---by the means of the electrical æther, and nervous ætherial balſam, I find myſelf ſaluted as it were by love,——joy and harmony! who in a moment fling open celeſtial ſcenes---and ſmiling, tranſport me on ſoft waving wings---with balmy and melodious gales, into the ſweet---brilliant,

ant, and flowery palace where they, the handmaids of HAPPINESS, reside!---illuminated with ten thousand lights of virgin wax!---or warmed and gilded with a vernal---a meridian sun! But to descend from the regions of metaphor.

These wonderful and most genial medicines attune the body, and thro' it the mind;——or, rather, the the mind and the body freed from discord and disease, recover, by their own energy, their natural and original tone: —— And this happy state attained——every thing which surrounds us appears likewise pleasant, gay and harmonious. Like musical instruments tuned in unison, every chord which is touched, strikes and calls forth, by its own vibratory force alone, a corresponding musical tone from every octave in the other instruments thus invisibly touched. These are facts perfectly well known to philosophers, and to those who have studied music as a science. But to return; I say, that upon the grounds of reason and common sense, it is no wonder that these medicines, when judiciously applied are so efficacious as to remove all disorders that arise from the jarrings and disproportions of the constituent parts or qualities in human bodies——because these medicines are adapted, and accommodate themselves to all, and health ensues in the most easy, simple, and natural manner. The wise and sacred writer says, that the Lord hath created medicines out of the earth, and that he who is wise will not despise them."——Now as the qualities or virtues of all roots, leaves, flowers, fruits and seeds,——and of every medicinal substance in nature, whether animal, vegetable, or mineral, must undoubtedly reside in some little drops——some exquisitely small particles of ONE *prima materia!* which is the fountain or centre of existence, life and health—and as this fountain—or source ——or centre, is to be found alone by the gift of God; or, in other words, by his blessing on the reverential and assiduous labours and investigations of those who search unwearied into the vast treasures of nature, with the view of promoting the good and happiness of the world, and the honour and glory of God!——Whenever therefore, we can extract and concentrate from the adventitious, gross, or inactive parts——the balmy, simple, homogeneous and vivifying particles of substances truly medicinal, by means of the harmonious combination of the great universal principles of air, æther, magnetism, and electricity, we need look for no other medicines; and I defy any physician to mention an indication in the cure of any disease, whether by altering, attenuating, opening, purifying, sweating, purging, vomiting, passing off by the kidnies; or by taking off spasms and irritations——by bracing and comforting

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the nerves,——or by ſtrengthening and vivifying the whole ſyſtem, but may be anſwered in the completeſt and moſt friendly manner, by the judicious modulations and exhibitions of theſe three great medicines. They will therefore, upon principles perfectly demonſtrable, cure all curable diſeaſes, gladden the heart, illuminate the mind, and prolong human exiſtence to the longeſt poſſible period. Becauſe this exact mixture of hot and cold, moiſt and dry,----this harmonious tempering of the primary vital elements, coaleſcing like chords in muſic, muſt be peace-makers in the ſtriſe or diſorders of the conſtituent parts and qualities of man's body;——and becauſe the true quinteſſence of nature is fire. I don't mean the groſs, impure, conſuming, culinary fire which we have every day before us in the world: by no means. The fire which I employ in the cure of diſeaſes, and in the preparation of theſe three great medicines, is the true elementary fire, which has been worſhipped as it were by the philoſophers of all ages. They *had* glimpſes of it; and even its dawn gleaming on their horizon filled them with ideas ſo vaſt and ſublime! that the herd of the world called them mad enthuſiaſts. How much greater felicity muſt *we* enjoy, upon whom the ſun of ſcience ſhines ſo bright as at this day. How much more may *we* benefit and enlighten the human ſpecies! But ſtill, the ſun juſt alluded to, is far---very--very far from having attained its meridian altitude. It even now points, but at ſix o'clock of a ſummer morning. Yet how faſt——how ſweetly—— do the buds of every branch of ſcience open!—The birds ſing—ALL NATURE REJOICES! But theſe charming fields——theſe delightful proſpects tempt me to wander too far. I will return. The fire I ſay which I employ in the cure of diſeaſes, and for the preparation of theſe great medicines, is the univerſal living fire which you, my courteous reader——this book, and the chair you ſit in and every thing in the univerſe is full of; and which we can NOW in a moment extract, and make viſible to *all* your five ſenſes. It is the breath of life—the ſpirit of God!—which he breathed at the creation into man's noſtrils, and which gives and maintains life throughout all his other works!—IT IS THE VITAL PRINCIPLE OF GENERATION! the fire which quickens the embryo in the womb!--even the pure fluid, celeſtial, electrical fire which pervades, purges, and animates ALL NATURE! conſuming diſeaſe and corruption—attracting and uniting the four elements—without deſtroying their variety or diſtinct powers, —becauſe it is itſelf a compoſition of them all—the joy of them all—and the great band or material ſoul of the univerſe!

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THIS, *then*, is the natural—the celeſtial quinteſſence or influences with which thoſe three great medicines are impregnated—and with which they are replete:—even with the harmonious combination of the four elementary qualities in ONE;—and whenever this pure and ſimple light or concord is received into the body—diſeaſe and diſcord *muſt* vaniſh, as the cold and darkneſs of the night muſt vaniſh at the preſence of the morning—of the ſummer's ſun!—and I will now conclude this ſhort and very imperfect account of theſe great medicines with aſſuring thoſe ſick and infirm perſons who have not yet had the happineſs to partake of their ſalutary influences,—that they are in their nature and operations, eaſy and benign,—genial and gentle as a dove—ſtrengthening and exhilirating the ſoul * and body of thoſe to whom they are thankfully and prudently adminiſtered:—whilſt at the ſame time they are as ſtrong and as furious as lions in ſubduing and evacuating diſeaſes, and every thing that is injurious or unfriendly to good health, or to human exiſtence. But the ſtrength above alluded to, is the ſtrength of a protector—and the fury,—that of love!—becauſe they hurt not the weakeſt or moſt delicate, in infancy or in old age:—to the former they are as milk and honey—to the latter, as generous wine, or the ſmootheſt—the ſweeteſt oil!—and to purſue the metaphor, they are in

* Thoſe who *will* have the ſoul to be IMMATERIAL, will be perhaps highly offended at my bringing it in upon every occaſion, head and ſhoulders with the body. The reaſon is, becauſe I can no way ſucceed in ſeparating them. We all know that light, tho' ſupremely pure, and infinitely ſubtil—is nevertheleſs material: and I agree ſo far with the generality of the world, as to conſider the human ſoul as a ſubſtance (or emanation in conſequence of the exquiſite organization of our body)—ſo exquiſitely—ſo ſupremely pure and ſubtil as to be abſolutely inviſible and inconceivable to any or all of our ſenſes. I find that the materiality or nature of the ſoul is *now* a point bitterly diſputed by philoſophers. For my own part, I profeſs that I know nothing at all about the matter. I know, however, that it is a point which we have no ſort of buſineſs with;—and as to *this*, and all other matters which ARE NOT ESSENTIAL to our happineſs in this, or in any other ſtate of exiſtence,—and which *cannot poſſibly be ſettled* in this world—I think we had better be eaſy, and not quarrel—wrangle—and diſturb one another about ſuch abſtruſe, metaphyſical and I may ſay, nonſenſical matters. THUS I have in three words, written all that I ever intend to write upon this ſubject.

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the laſt ſtages, of moſt ſevere and fatal diſeaſes, what freſh oil is to an expiring lamp.

Theſe great medicines which are ſold at no other place in London or Weſtminſter but at my own houſe, now diſtinguiſhed and honoured by the title of the TEMPLE OF HEALTH! Adelphi, are carefully put up and ſecured in ſtrong flint vials:——even the Imperial Pills——becauſe they would immediately loſe their virtue if kept in a box ——or expoſed to the open air. The three medicines are all ſold at the ſame price, viz——in vials of Five Shillings, Half a Guinea, and One Guinea each.——For the conveniency of the navy and army,——of the commanders of Eaſt and Weſt-India ſhips——and of ladies and gentlemen travelling by ſea or land, proper aſſortments of *all the three* medicines are put up in mahogany cabinets of Five, Ten, and Twenty-Five Guineas——with very ample directions. By which means not only much money to phyſicians, apothecaries, &c. may be ſaved, but likewiſe under God, the lives of many hundred perſons of worth, faſhion and of fortune, who travel into foreign countries——may be yearly preſerved,——who, otherwiſe, might be ſwept off by diſeaſes in a few days——when abſent from their families, and far diſtant from their affectionate friends.

Proper allowance is made to merchants and captains of ſhips who buy them in large quantities for ſale in foreign countries, In all *fevers* and RELAXATIONS——and in BILIOUS, ſpaſmodic putrid malignant and conſumptive complaints, in the Eaſt and Weſt-Indies, and in America ——they are immediate and abſolute ſpecifics. So that any lady or gentleman of ſenſe and liberality, may, THUS ASSISTED, become ſovereign phyſicians, and often ſave not only their own, but the life of a friend or of a fellow creature, when apparently at the point of death——and when given over by even the beſt phyſicians. But above all, they are moſt earneſtly recommended to people of weak nerves and relaxed habits——who are particularly ſuſceptible of catching colds and infectious diſorders——to thoſe likewiſe who are apprehenſive of ſtrokes of the apoplexy or palſy——and ſtill more, eſpecially to thoſe under ſentence of death——I mean thoſe perſons who have already been viſited by thoſe ſudden—dreadful—and mercileſs harbingers of the awful ——the tremendous hour!

*** Any reſpectable perſon, *not of the faculty*, in any capital city or town in Great-Britain or Ireland——or in any other part of the world, where theſe great medicines are not yet eſtabliſhed,——and who are very deſirous to vend them, ought to loſe no time in applying to me, thro'

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their agents or correſpondents in London. As ready money is expected, a proper allowance is made; but all expences of carriage, advertizing, &c.——muſt be defrayed by the perſons themſelves; and it is an invariable rule with me to return immediately the money for what ever quantity may at any time be ſent back as unſold——in order to prevent trouble, I think it right to be very particular in mentioning the terms or conditions upon which I diſpenſe theſe medicines all over the globe, for the general good of mankind, as well as for my own honour and emolument.